

also established the various bazars (markets) in the town, making a gift of Samādhi Bazar to his *guru* or spiritual guide.

The descendants of Chandraketu are said to have ruled at Chandrakonā up to the end of the 16th century, when a Rājput Chauhān prince, Birbhānu Singh, invaded their territory. Such was the terror he inspired, that the reigning prince drowned himself in a tank with his wives and treasure; and Birbhānu then assumed the sovereignty without opposition. He founded the village of Birbhānpur, two miles north-west of Khirpai, and the market of Ilāmbazar in the town. His reign was otherwise uneventful, and on his death his seven Rānis performed the rite of *sati*. The son of Birbhānu, Hari Nārāyan, succeeded him and married into the Malla family. His son Mitra Sen built the mud fort which may still be seen at Chandrakonā. During his time the Chuārs revolted, and took forcible possession of the tract they inhabited. They also raided the town and carried away the idols of Raghunāthji and Lalji, which were, however, recovered from them by the priests after much difficulty.

To the above legendary account it may be added that, in the *Tuzuk-i-Jahāngiri*, Hari Bhan, zamīndār of Chandrakonā, is mentioned as a rebel (1617 A.D.), but in the *Pādshāhnama* he appears among the imperial *mansabdars* (commanders of five hundred), from which we may conclude that Chandrakonā had submitted to the Mughals. The legendary relationship above referred to is corroborated by the inscription on the obelisk slab lying loose in the Lalji temple. It describes Rāni Lakshmanāvati, the builder of the Navaratna temple, as the consort (widow) of Hari Nārāyan, daughter-in-law of Birbhānu, mother of king Mitra Sen, daughter of Honavaya (?) and sister of Nārāyan Malla. The fact that Mitra Sen is described as king indicates that Hari Nārāyan had died before April 1655 A.D., the date of the inscription. Mitra Sen died childless, and his principality passed to the maternal line, the Malla family of Bishnupur. In the beginning of the 18th century Rājā Kirtti Chandra of Burdwān overran and annexed Chandrakonā. To his munificence is due the erection of the temples already mentioned and of the Malleswar temple. He placed the property in charge of his brother-in-law Rāmji Bābu, who repaired the fort of Raghunāthgarh. Kirtti Chandra was succeeded by his son Chitra Sen, whose name is inscribed in Persian on four guns still to be seen in the town. On the death of Chitra Sen in 1745 A.D., his uncle's son, Tilak Chānd, succeeded, and after him came his son, Tej Chānd. During their time Chandrakonā suffered from the raids of the

Ohuārs, who, in their rebellion of 1799, committed numerous depredations in this thāna.

Chandrakonā was a flourishing place in the second half of the 17th century, and in Valentijn's map (*circa* 1670 A.D.) it appears as a large village on an unnamed river (the Silai) under the name of Sjanderona. It was a centre of sugar manufacture and cotton-weaving; the yarns produced were of so fine a texture that they sold for $2\frac{1}{2}$ *tolās* per rupee. It continued to flourish in the 18th century, being an entrepôt for fine cloths: its *doreaks*, or striped cloths, were specially prized. The weaving industry was further developed in the second half of that century by the location of an important factory of the East India Company in the neighbourhood, viz., at Khirpāi. In the 19th century the industry declined owing to the withdrawal of the Company from commercial undertakings and the importation of English piece-goods. The famines of 1866 and 1874 also thinned the population, and the fever and cholera that ensued proved, if possible, still more disastrous. The census of 1872 showed 21,311 inhabitants, and since then the population has steadily decreased, numbering only 9,309 in 1901. At present the weaving industry shows signs of revival owing to the greater demand for hand-loom cloths caused by the *swadeshi* movement. Various kinds of *dhotis*, *chādars* and *sāris* are woven, which are commonly known as Chandrakonā cloths, they are sold in the *hāts* at Rāmjibānpur or Howrah, or brought direct from the weavers by Calcutta merchants.

Chandrakonā Pargana—A *pargana*, situated between Bāgri and Bārdā in the Chandrakonā thāna. It is not mentioned in the *Ain-i-Akbari*, being apparently included in the extensive *mahāl* of Haveli Madāran, but in the settlement of 1728 it appears as a *taluk* in the zamindāri of Burdwān. Its flourishing condition in the second half of the 18th century is indicated by its large revenue in the English rent-roll of 1771 A.D., viz., Rs. 1,68,053. It then formed part of the Burdwān district, but was transferred to Hooghly, when the latter was constituted a revenue district, in 1795. In spite of frequent agitation it continued to be a part and parcel of the latter district until 1874, when it was finally transferred to Midnapore. The *pargana* contains a large number of weavers; the industry is not confined to the weaving castes, such as Tāntis, but is also taken up by Brāhmins and other high castes.

Chandrarekhāgarh.—See Nayāgram.

Chitwā Pargana.—A *pargana* in the north-east of the district, situated in the Ghatal subdivision, with an area of 120 square

miles. In the *Ain-i-Akbari* it is referred to as a *mahāl* of *Sarkār Madāran*, paying a revenue of Rs. 20,163. It was traversed by the old *Pādiāhāhi* road, and is mentioned in the accounts of the war between the Mughals and Afghāns. In 1575 A.D. Tadar Mal marched from Madāran fort into *pargana* Chitwā, where he was joined by Munim Khān. More than a century later, in 1696, Subha Singh, the zamindār of Chitwā and Bārdā, rebelled, and after defeating the Burdwān Rājā killed him. A few years later the zamindār of these two *parganas* defaulted in payment of revenue, upon which Nawāb Kartallab Khān sent his *dūcān*, *peshkār* and *kā-ungō* against him with a military force. The zamindār fled from the country, and the Nawāb granted the zamindārī to Rājā Kirtī Chandra of Burdwān. In 1771 it was assessed to a revenue of Rs. 1,00,469, and settled with the Burdwān Rāj in the Decennial Settlement. In 1801 it was transferred to Midnapore.

The *pargana* consists of seven *mahāls*, one of which still belongs to the Burdwān Rāj, being let out in *patnā*. Sugarcane, rice, mustard and other *rabi* crops are produced in this *pargana*, which suffers somewhat from inundation but is fertile and tolerably secure against drought. A large part of the *pargana* is in thāna Dāspur, which is therefore often called Chitwā Dāspur.

Contāi (*Kānthi*).—Head-quarters of the subdivision of the same name, situated on a sandy ridge 12 miles from the Bay of Bengal. The place was formerly the head-quarters of a Salt Agency, the buildings of which now form the subdivisional offices (in the lower storey) and Subdivisional Officer's quarters (in the upper storey). The place has declined since the manufacture of salt stopped, and its population in 1901 was only 2,558. It contains the usual offices found at a subdivisional head-quarters, a sub-jail, a dispensary, a sub-registry office, the Local Board's office, and Munsifs' Court, besides a large *khas mahāl* office. It is not easily accessible, for it is 36 miles from Contāi Road station; but the road is good, even in the rains.

Contāi first became of importance in the days when European ships began to visit the ports in the neighbourhood. Though situated inland, it lay on the road from Balasore and Pipili to Hijili, the three chief ports on the west of the Bay of Bengal, and thus shared in their export trade. Under the name of Kendoa, it is mentioned in a letter of the Revd. John Evans, dated the 2nd April 1879,* which speaks of his having intended to travel in a country boat from the sloop in which he had sailed

* W. Hedger's *Diary*, Vol. II, p. 121.

to this place, as if it was on some stream. In Valentijn's map, too, Kindua is shown at the end of a small stream, which has now disappeared owing to sand drifts. From Valentijn's Memoirs, the Dutch appear to have had a station at "Kendua" for the trade in rice and other articles, and to have subsequently abandoned it. The foreign export trade gradually declined, but the manufacture of salt increased and Contāi became the head-quarters of the Hijili Division of the Salt Agency. A large *khās mahāl* office was located here, after several estates had to be held *khās* in consequence of the zamindārs defaulting in the payment of revenue; and eventually it became the administrative head-quarters of the subdivision.

Contāi Subdivision.—Southern subdivision of the district, lying between $21^{\circ} 36'$ and $22^{\circ} 11'$ N., and between $87^{\circ} 25'$ and $87^{\circ} 59'$ E., with an area of 849 square miles. The south-east of the subdivision is a maritime tract lying along the Bay of Bengal. The remainder is an alluvial plain watered by two navigable rivers, the Haldi and Rasūlpur, and by a number of tidal *khāls* or creeks, most of which fall into those two rivers. In this plain there is a wide expanse of rice-fields relieved only by clumps of date and cocoanut palms, *babul*, *supāri* (betel-nut), tamarisk, banyan, *pīpal*, bamboos and plantains, which mark the village sites. The soil is fertile, and, except in certain low-lying and water-logged tracts, there is rarely a failure of the crops.

The monotony of the rice plains contrasts strongly with the picturesque scenery of the Rāmnaḡar thāna. Here a broad sandy ridge, which may be called the Contāi Ridge, stretches from near the outlet of the Rasūlpur to the boundary of the Balasore district at varying distances of one to five miles from the sea. A second line of sand (the Rāmnaḡar Ridge) runs between the Contāi ridge and the Bay of Bengal, both being parallel to the sea. The broad strip of land between these ridges is composed of rich alluvial deposit, which is cultivated with rice. Below the surface soil there is a large admixture of silt, and this fact accounts for the luxuriant vegetation and fine trees which clothe the ridges. These sandy ridges have been described in a well-known novel of Babu Bankim Chandra Chatterji, the *Kapālā-Kundala*.

The embankment system is of special importance in this subdivision owing to the danger of storm-waves and tidal inundation, which is obviated by the construction of the great sea-dyke and of minor embankments. There is also an interior system of embankments constructed by private enterprise, which serve both to keep out flood water and in time of short rainfall to keep water

from running to waste. Within these *chak-bāndās* again are found small *dris* or field embankments, which conserve the rainfall within each plot.

The population of the subdivision was 403,136 in 1901, as compared with 545,358 in 1891, the density being 710 persons to the square mile. It contains 2,062 villages, including Contāi, its head-quarters, but no town. This is the most progressive part of the Midnapore district, the population increasing by 10·6 per cent. during the decade ending in 1901, owing largely to the influx of cultivators to the newly reclaimed lands, known as *jalpāi*, or fuel, lands and so called because they formerly supplied fuel for boiling brine when the landholders manufactured salt. For administrative purposes the subdivision is divided into six *thānās*, viz., Contāi, Khejri (Kedgerie), Rāmānagar, Bhagwānpur, Egrā and Patāspur.

Cowcolly.—See Kaukhāli.

Dāntan.—A village in the south of the Midnapore subdivision, situated 40 miles south of Midnapore. It contains a Munsif's court, railway station, police-station and dispensary. It lies on the Orissa Trunk Road, and is inhabited by people speaking for the most part a patois of the Or-yā language. The Puri Lodging house Act was formerly in operation here, but the village was withdrawn from its operation on 1st November 1908. It used to be a great mart for cloths of tusser silk and fabrics of mixed silk and cotton, but this trade has declined. Before the railway was opened, the place was infested by bands of thieves and dacoits, who robbed the pilgrims passing on the Trunk Road, and escaped to the neighbouring Mayūrbhanj State, if pursued.

The most interesting building in Dāntan is a temple dedicated to Syāmaleswar, at the entrance of which there is a large stone statue of a bull lying in front of Siva; its forelegs are said to have been cut off by Kalāpāhār. There are also two large tanks in the village, one called the Bidyādhār tank and the other, about 2 miles east of it, known by the name of Sarsankha. The first is about 1,600 feet in length and 1,200 feet in breadth. It was excavated, according to tradition, under the orders of Bidyādhār, the minister of Telinga Mukunda Deva, the last Hindu king of Orissa. The records of the history of Orissa show that Govinda Bidyādhār was the minister of Pratāparudra Deva, on whose death he seized the throne.* The other tank, which has silted up, is said to have been excavated by Rājā Sasānka Deva, of the Pāndava family, while on his way to Jagannāth.

* H. M. Chakravarti, *The Last Hindu King of Orissa*, J. A. S. B., 1900, pp. 184-87.

In the palm-leaf chronicles of the Jagannāth (Puri) temple, however, there is a reference to a king of the Ganga dynasty named Sarasankha Deva; while Sasānka was a real historical personage, being a powerful king of Gaur in the early part of the 7th century A.D., whose territory extended as far south as Ganjam. This tank is 5,000 feet long and 2,500 feet broad. It is said that there is underground communication between the tanks by means of a tunnel made of stone, about $7\frac{1}{2}$ feet high and $4\frac{1}{2}$ feet broad.

According to local tradition, Chaitanya on his way to Jagannāth, about 200 years ago, brushed his teeth here, and from this circumstance the village got the name of Dantan (tooth-brush). Another account asserts it to have been the capital of Bhoj Rājā, the father-in-law of Vikramāditya, king of Ujjain. It would, however, appear from a history of Dantan given by Pandit Jadunandan, about 230 years ago, that it is a village of old standing and that its origin is not so modern as the legend about Chaitanya would indicate. In fact, the biographies of Chaitanya distinctly mention the fact that Chaitanya passed through Dantan, which must have been at that time a pretty large village. In the British rent records of 1771 A.D., Dantan appears as a *pargana* of *Sarkār Jaleswar*.

Dāspur.—A village in the Ghātāl subdivision, situated 5 miles south of Ghātāl. It contains a police-station and is the home of a number of artisan families; a considerable percentage of the domestic servants employed in Calcutta are inhabitants of the thāna to which it gives its name. Rājnagar, 5 miles to the south-west, is an important weaving village, and Guruli, 3 miles to the west, contains a silk factory, which till lately belonged to Messrs. Louis Payen & Co. of Lyons. Rānīohak, on the Rūpnāīyan river, is a place of call for the Ghātāl steamers.

Deulbārh.—See Nayāgrām.

Egrā.—A village in the Contāi subdivision, situated on the Contāi road, 17 miles north-west of the subdivisional head-quarters. It contains a police-station, a District Board bungalow and a temple dedicated to Śiva called Hātnagar; legend relates that the present idol was set up by Mukunda Deva, king of Orissa. A *mela* is held here at the time of the Śivarātri festival in February-March, which is attended by thousands of pilgrims. For some time Egrā, or rather Nagwān, was the seat of a Joint-Magistrate's court. Egrāchaur appears in the early British records as a *pargana* of *Sarkār Jaleswar*. Balighai, 3 miles to the south, was formerly a considerable trade centre, but has lost its importance. Kasbā, 5 miles to the north,

contains a mosque with a Persian inscription, which is said to have been built in 1060 B.S. (1653 A.D.) by Shāh Shuja, the Viceroy of Bengal.

Gaganeswar—A village in the Midnapore subdivision, situated 3 miles from Kesari. It contains a fort called Karambora, of which the outer walls are still almost intact. These walls, which are built of laterite, are about 10 feet high; inside is a complete row of cloisters about 8 feet wide. At the east end are the ruins of a temple of Siva; an image of Siva lies at the bottom of a well, where it is still worshipped. An Oriyā inscription, which belongs to the time of Kapileswar Deva (1434—1469 A.D.), though half-effaced, seems to give the date of the fort and the temple. At the west end inside the enclosure, stands a mosque which is unused, the fort having again passed into Hindu hands. The mosque, with its prayer niches having stones horizontally placed in the arches, appears to have been built from Hindu remains. On the western inner wall is a stone with an inscription, partly obliterated, showing that the mosque was constructed by Muhammad Tahir in the reign of Aurangzeb, and that it was completed in 1102 Hijri (1691 A.D.). To the north is a deep and large tank, full of alligators, called *Jageswar Kund*. The remains found here indicate that the village lay near the old Pad-hahi road to Orissa, and that it was a place of some importance. It was very probably called after its presiding deity (Siva).

Garhbata.—A village in the Midnapore subdivision, situated 32 miles north of Midnapore. It contains a railway station, police thāna, Public Works inspection bungalow, a Munsif's court and a dispensary. It is built on laterite soil, and is considered one of the healthiest places in the district. For a short time it was the head-quarters of a subdivision. The opening of the railway has increased its importance of late years and has considerably developed the local trade in timber and other jungle products. In old days, Garhbata formed the capital of the Bagri Rājās, who also had another head-quarters at Goaltor. In the village there are the remains of an old fort, which, though ruinous, show that the Rājās of Bagri once must have been powerful chiefs. The entrances, in which there were massive gateways, still bear their respective names, viz., *Lāl Darwāzā*, *Hanumān Darwāzā*, *Pesha Darwāzā*, and *Rauta Darwāzā*. Within the circuit of the fort are seven large, silted up tanks, called *Jaltungi*, *Indrapushkarini*, *Pathurihadua*, *Mangalā*, *Kabedighi*, *Ampushkarini* and *Hadua*, each with a temple in the centre. They all lie towards the north of the fort, and it is believed

that they were excavated, between 1555 and 1610 A.D., in the time of the Chauhān Rājās of Bāgri.

One of the principal temples in Garhbetā is the temple of Sarvnamangalā. It is an old building, but it is not known when and by whom it was built. It is peculiar in having its door facing the north. Two separate legends are given to account for this fact, according to one of which the temple was built and the fort repaired by Rājā Gajapati Singh of Bāgri. The temple of Kangeswar, *alias* Kāmeswar, Śiva is coeval with the temple of Sarvnamangalā and is built on the same plan. The temple of Badhaballabh was built in 1697 A.D. during the reign of Durjan Singh Malla. Krishnanagar, six miles to the north-west, contains a temple of Krishna Rai, which is visited by numerous pilgrims during the Dol Jātra.

Geonkhālī.—A village in the Tam'uk subdivision, situated on the right bank of the river Hooghly. Population (1901) 524. There is a lock here at the entrance of the Hijuli Tidal Canal, and the place has a considerable trade. It is connected with Calcutta by a steamer service of the Calcutta Steam Navigation Company. Owing to its position opposite Hooghly Point, where the Hooghly estuary narrows into the river, the place was known to the Europeans at an early date. It appears in the pilot chart of 1703 as Gunga Colle, and is shown in Rennell's Atlas. It is also mentioned several times in the early British records of Midnapore as being on the route by which treasure and bales of piece-goods were sent from the headquarters.

Ghātāl.—Headquarters of the subdivision of the same name situated on the Silāi river, 4 miles above its junction with the Rūpnārāyan. Population (1901) 14,525. The town is an important trade centre, and is connected with Calcutta by a daily service of steamers. The steamers proceed ordinarily to Rānīchak on the Rūpnārāyan, whence the journey to Ghātāl is made by boats; but in the rains small steamers ply to and from Ghātāl. It contains the usual public offices, a subdivisional office, a sub-jail, a Munsif's court, Municipal and Local Board offices, and a dispensary. The town extends for more than a mile and a half on both sides of the river, which is crossed by a bridge of boats. The public offices are on the right (south) side, while there is a large bazar on the north side. The river banks are high and the river itself is narrow, being not more than 50 feet wide. Its water falls very low in the winter, and is further reduced towards its end by being taken off for irrigating the spring crops.

Its chief industries are the weaving of cotton and tussar silk cloths, the manufacture of bell-metal utensils and the preparation

of earthen pots. The weavers live mostly on the south side of the river and work on a system of advances from merchants. The fabrics made here are mostly of a common quality, cheap but durable. The industry is an old one, for the Dutch had a factory in the town; and in the early days of British occupation, a Resident was located here, Ghātāl being practically the port for the Arambāgh and Ghātāl subdivisions. The earthen pots of Ghātāl are highly esteemed on account of their being able to stand the heat of the fire without injury, and are largely exported to Calcutta. The potter is helped in his work by his women and children and can turn out 3 to 4 dozen pots in a day, working up to 10 o'clock at night. The price is, however, very low, about a pice each, and leaves little margin for the family.

Recently the manufacture of bell-metal utensils, chiefly *badnas* (water vessels), has been started. Copper is imported from Calcutta by capitalists, who also supply the funds required for manufacture. Local contractors supply the labour and get a commission on the work done. The usual rate per *seer* is 15 to 17 annas; while the charge for labour is about 2 annas per piece. The majority of the women in the town and its neighbourhood earn a fair livelihood from the husking of paddy. Rice and vegetables, in fact, form a large proportion of the exports to Calcutta.

The name is said to be derived from *ghāṭī* (meaning an out-post), Ghātāl being a frontier post with a garrison, that lay between the principalities of Bāgri and Obitwā. Local tradition states that the Rājā of Burdwān defeated the allied forces of the Rājās of Chandrakonā and Bārdā at Ghātāl in 1702. Nimtalā Ghātāl, as it used to be called, was for a long time the seat of the zamindār of Bārdā, until absorbed by the Burdwān Rāj.

Ghātāl Subdivision.—North-eastern subdivision of the district lying between 22° 28' and 22° 52' N., and between 87° 28' and 87° 53' E., with an area of 372 square miles. It is the smallest of the subdivisions of Midnapore; Tamlūk being nearly twice, Contāi nearly thrice and the Sadar subdivision nearly ten times as large. It is bounded on the east and north-east by the Howrah and Hooghly districts; on the north-west and west by the Midnapore subdivision; and on the south by the Midnapore and Tamlūk subdivisions.

The subdivision is composed almost entirely of a rich alluvium, but in the north-west corner the soil is partly lateritic, and patches of jungle are found here and there; the Silāi river forms the boundary between the two kinds of soil. Much of its area is liable to floods, and the inhabitants suffer greatly from malarial

affections. Its population was 324,991 in 1901, as compared with 327,902 in 1891, the density being 874 persons to the square mile. It contains 1,042 villages and 5 towns, viz., Ghātāl, its headquarters, Chandrakonā, Khirpāi, Rāmjibanpur and Kharār, all of which are municipalities. There are three thānas, viz., Ghātāl, Dāspur and Chandrakonā.

Gopiballabhpur.—A village in the west of the Midnapore subdivision, situated 35 miles south-west of Midnapore in *pargana* Nayābasān, on the south bank of the river Subarnarekhā. It contains a police-station and a temple dedicated to Govindaji, which is visited by pilgrims on the occasion of Snān-pūrnimā in the month of Jyaisā. The residents are mostly Oriyās, who speak a dialect peculiarly sharp in intonation, which has a large admixture of Santālī and Bengali. It is the home of the Gosāin, who is the general *guru* of the Gaura caste throughout Orissa. The village belongs to the Mayūrbhanj Rāj.

Hijili.—A village in the Contāi subdivision, situated on the left bank of the Rasūlpur river close to the sea, three miles south of Kedgeroe. The name was formerly given to the littoral tract extending from the mouth of the Rūpnārāyan along the right bank of the Hooghly estuary almost as far as Jaleswar in Balasore, which lies a few miles beyond the south-western boundary of Midnapore.

Legendary accounts inform us that about 1505 A.D., at the time when Husain Shāh, king of Bengal, had brought the rebellious Rājās to obedience 'even as far as the frontier of Orissa,' one Tāj Khān Masnad-i-Āli, accompanied by his younger brother Sikandar Pahlwān (*i.e.*, the wrestler), conquered Hijili, and founded a Muhammadan settlement at the mouth of the Rasūlpur river, where Tāj Khān's tomb still exists. 'Masnad-i-Āli' (which means 'a man of elevated position or *gadi*') was a common Afghan title, and often occurs in Bengal inscriptions of the time. It is noticeable that the maps shew a village named Masnad Alipur due south of Contāi; and the religious zeal of the conquering Musalmāns survives in the names of several villages in the neighbourhood, such as Rasūlpur (prophet's town), Allahdiapur (God has given it), Burhānpur (the town of the proof), Ghauspur (the town of help), etc.

According to tradition, the conquest was chiefly effected by Sikandar, after whose death Tāj Khān governed the country till 1555 A.D., when, on the approach of an imperial (?) army, he either buried himself alive or drowned himself. His memory is held in high veneration, and his tomb at the mouth of the Rasūlpur river is visited alike by Musalmāns and Hindus.

There is a legend current in the neighbourhood that in the great cyclone of 1864, when a storm-wave swept inland inundating the country for miles around, the sea miraculously failed to invade the small tank attached to the mosque. When the storm subsided, the water in it was still sweet and saved many of the people from dying of thirst.

Bahādur Khān, son of Sikandar, made his peace with the invaders, and in 1557 was confirmed in the possession of Hijili. But a son-in-law of Masnad Ali, Zail Khān, preferred complaints against Bahādur, got him put into prison, and reigned from 1564 till 1574, when Bahādur Khān regained his liberty and authority. On Bahādur's death in 1584, two Hindus, who had been his *Dicān* and *Sirdār*, took possession of the Rāj, which now comprised two extensive zamindāris, called Jalāmuthā and Majnāmuthā. Bahādur Khān's name explains the existence of Bahadurpur *pagana* in Jalāmuthā.

To leave these misty traditions, it seems certain, though the name "Hijili" does not appear in the *Ain-i-Akbari*, that the *mahāl* of Maljhātā, which was included by Todar Mal in *Sarkār Jaleswar*, corresponded to the greater part of what we now call Hijili. In the biography of Chaitanya, called *Chaitanya Charitāmṛta*, it is related that Gopināth Barajena, the brother of his favourite disciple, Rāmānand Rāi, was in charge of Maljyathā Dandapāt, that he fell in arrears of revenue to the extent of 200,000 *kāhans* of cowries, and was ordered by the king to be put to death, but was saved and reinstated on the mediation of Chaitanya and his disciples. From this it may be inferred that as late as 1530 A.D. the tract had not been conquered by the Muhammadans. It seems also clear that they could not have established their rule till some years later, for the last Hindu king of Orissa, Mukunda Deva, was in possession of the country as far north as Tribeni. It appears probable that the Maljyathā *mahāl* passed into the hands of the Musalmāns when Sulaimān Kararānī's forces conquered Orissa in 1568 A.D. Their occupation must have been nominal, for within six years the Afghāns became embroiled in a life and death struggle with Akbar. On the annexation of Midnapore district, the tract became nominally tributary to Delhi, and the *mahāl* of Maljhātā, which probably extended from the river Haldi to the boundary of Contāitāna, finds entry in the *Ain-i-Akbari*. The revenue at which the *mahāl* was assessed amounted to the large sum of Rs. 2,32,957½, or one-fifth of that of the whole *Sarkār*.

In Prince Shujā's "improved rent-roll" Hijili was separated from Orissa, and attached under the name of *Sarkār Maljhātā*

to Bengal; but its revenue is put down at only Rs. 1,89,432. This is at first sight somewhat surprising, for it is apparent from the account given by Ralph Fitch in 1586 that by the end of the 16th century Hijili had become an important emporium. "Not far," he wrote, "from Porto Liqueño south-westward standeth a haven, which is called Angeli, in the country of Orixa. In this place is very much rice, and cloth made of cotton, and great store of cloth, which is made of grass which they call *yerua*: it is like a silk. They make good cloth of it, which they send for India and divers other places. To this haven of Angeli come every year many ships out of India, Negapatam, Sumatra, Malacca, and divers other places, and lade from thence great store of rice and much cloth of cotton wool, much sugar and long pepper, great store of butter, and other victuals for India."

The causes for the decrease of revenue are, however, not far to seek. The Portuguese had occupied the Hijili island, and sallying forth in their galleys and ships, in combination with the Arakanese pirates, committed serious depredations on the coast, pillaging the villages and carrying away men and women to sell them as slaves. The local authorities were helpless, and the ryots, abandoning their homes and leaving their fields untilled, sought safety in flight. Whole tracts became depopulated; and local trade was practically brought to a standstill, thus diminishing the revenue seriously. It was this decrease of revenue that forced the Musalmān Government to annex Hijili to Bengal in order to ensure closer supervision and control.

Some interesting information about the history of Hijili up to 1661 is given in Valentijn's memoir. He wrote:—"The Governor of Orissa used to hold his court in the great and famous capital Catték, and the kingdom of Orissa was enlarged by the country or island of Hingeli, which had been for many years under its own chief, but which was conquered by the great Moghul in 1630. In 1660, however, the lawful chief of Hingeli, who since his childhood had been kept a prisoner, found means to escape, and, with the help of his own men, to reconquer the country. But he did not enjoy it for a long time; for in 1661 he was again brought in the power of Eurang Zeeb, with the help of the (Dutch) Company, and was again put in prison, chained, and was a little better looked after than before. The Governor of Oegli, who had assisted in this war as 'Zeevoogd' (Admiral), governed the newly annexed country, though not personally, but represented by a lesser chief. And Prince Shuja (Shah Souza) had during his time separated Hijili from Orissa, and

had appointed a separate governor to it; and it is for this reason alone that Hingeli, which by position belongs to Orissa, is now attached to Bengal. Hingeli was formerly one of our great stations, and the Portuguese also had here their quarters and a church. Rice and other articles were chiefly sold here, as also at Kindua, Kenka and Badrek; but we afterwards abandoned all these places."

The Portuguese were expelled from Hijili about 1636 soon after their expulsion from Hooghly town. Other European nations stepping into their place, the Dutch and, after them, the English establishing stations for the development of their trade. By 1679 the larger English vessels had begun to load and unload their cargoes here. Hijili and Balasore now became the chief seaports of Lower Bengal, and Hijili was so important a centre that, as mentioned by William Hedges in his *Diary*, under date December 17th, 1684, the Portuguese proposed to seize the two islands of 'Kegeria and Ingeltee'.

The most important event in the subsequent history of Hijili is its capture by the English under Charnook in 1787 and its subsequent siege by the Moghul forces. The account given by Mr. C. R. Wilson in the *Early Annals of the English in Bengal* is of so much interest, and gives such a full account of Hijili itself, that it may be quoted at length. "At the junction of the Rasulpur river with the Hooghly, just opposite the centre of the modern island of Sagar, is situated the old fort of Hijili in the district of Qasbā Hijili; seven and-a-half miles above this on the great river is the town of Khejiri. The Cowcolly lighthouse stands about half-way between the two places, and to the north of Khejiri a slender watercourse, known as the Kunjapur Khāl, runs back from the Hooghly to the Rasulpur river, thus forming the base of an inverted triangle of which the apex is Hijili. At the present day Qasbā Hijili is rather an out-of-the-way corner of the world. To get to it by land you must leave the Grand Trunk road, which runs through Midnapore to Orissa, and strike off to the south-west by the way from Belda to Kānthi, a distance of some thirty-five miles. From Kānthi the more ancient and more direct route runs over the sand-hills to Dariāpur at the mouth of the Rasulpur river, whence you may cross straight over to the old town of Hijili. But the post road passes in a north-easterly direction to Rasulpur, where the river is crossed by a ferry, and from thence continues in a direction almost parallel to the Kunjapur Khāl, but a mile and-a-half to the south of it, till it reaches Khejiri, while a more circuitous path, diverging to the right from the ferry, leads to the same place past the old town of Hijili, Pashuriya, and the Cowcolly lighthouse.

"Nij Qasbā Hijili, all that now remains of the old town, is a somewhat large collection of hovels standing at the junction of the two rivers. Five hundred yards to the west on the Rasulpur river is a landing-place with a bazar. Between this and the village rises the white tower of a mosque, conspicuous for miles away; and by the mosque stands the shrine of Masnad Ali Shāh. Further down to the south, almost completely covered by the water of the river, lie the ruined walls of the old fort. Behind, for some distance up in the apex of the triangle of land included between the Hooghly and the Rasulpur river, rise a number of small sand-hills thickly covered with prickly bamboos and the evergreen Indian oak, from which Hijili is said to take its name. All round beside the rivers, and away towards Khejiri and the Kunjapur Khāl, the land lies low, a great dyke encircling it like the wall of a Roman camp, preventing the influx of the adjacent salt waters and allowing it to be cultivated. Two hundred years ago the land, unprotected by any embankment, was for the most part swamp. So fatally malarious was the spot that the difference between going to Hijili and returning thence passed into a Hindustani proverb.

"It was, however, a place of the greatest importance, an accessible frontier, a land rich in grain, the seat of the salt manufacture, the private domain of the Moghul, who had the monopoly of the precious mineral extracted from these low-lying swamps by the easy process of filtration and by boiling the brine. The Kunjapur Khāl was then a deep, broad stream, which completely cut off both Khejiri and Hijili from the main land, and these again were divided into two distinct islands by the river Cowoolly, of which the channel has now completely vanished. Both places were considered 'exceeding pleasant and fruitful, having great store of wild hogs, deer, wild buffaloes, and tigers.' It was an amusing and interesting trip in those days to take a boat at the town of Khejiri and row all round the two islands into the Rasulpur river, and so back to the Hooghly, noting the busy scenes which met you on your way.

"Such was the 'pleasant island in the Ganges' to which the English in 1687 were persuaded to entrust all their fortunes. On the approach of Nicholson, Malik Qāsim, the Moghul Commandant, deserted the place and surrendered all its forts and batteries, all its guns and ammunition, without striking a blow. The island was full of inhabitants and well stocked with cattle. By the 27th February, Charnock had established himself in the town and collected the bulk of his forces round him. They consisted of four hundred and twenty soldiers, the *Beaufort* with her frigate,

and nearly all the Company's sloops, except one, which had been left at Hooghly Point to guard the passage of the river, and another, which remained at Balasore with the *Rochester* and the *Nathaniel*. But the English knew that what had been so easily won might also be as easily lost, unless they took steps to secure their position. Sloops were therefore placed all round the island wherever it was thought likely that a landing might be effected, and the long boats and pinnaces were ordered to keep cruising all night to prevent the people from crossing over to the mainland with their cattle. The so-called fort at Hijili was a small house surrounded by a thin wall with two or three armed points. It stood in the midst of a grove of trees, and was hemmed in on all sides by a thick town of mud houses. The landing to the west on the Rasulpur river was at least five hundred yards distant, and had to be defended by a separate battery. The English began to look back with regret to their old factory at the Gholghat in Hooghly, and to think that they might have made a much better fight there."

After describing how Charnock took and sacked Balasore, Mr. Wilson proceeds:—"Aurangzeb was at this time intent upon the taking of Haidarabad. He did not hear of the proceedings of the English till the beginning of March, and then contented himself with calling for the map and ascertaining where such obscure places as Hooghly and Balasore were situated. Shayista Khan was almost equally unconcerned. He had ordered adequate forces of horse and foot to advance against Hijili, and he had no doubt that they would reach the place in due course and drive the rash invaders into the sea. At the same time, it was satisfactory to reflect that they had chosen to coop themselves up in the most pestilential swamp in all Lower Bengal, so that they might almost be safely left to stew in their own juice.

"March and April must have been trying months for the English at Hijili. Day by day the tropical heat grew fiercer; day by day their forces dwindled away, while the numbers of their enemies increased and multiplied. By the beginning of May the supplies of provisions had run very short. Nothing was to be had in the island, but beef and a little fish, a diet scarcely suited to the season of the year. Both ashore and on board the ships, great numbers died daily, the number of soldiers sick being never less than a hundred and eighty. The inhabitants, who had at first been friendly, and with whose assistance alone the necessary fortifications could be completed, either through fear or for want of rice, had begun to leave the island. The local magnate, who had offered to co-operate with Charnock, refused

to give any help. The island was closely beset by the Moghul troops. On the other side of the Rasulpur river, opposite Hijili, Malik Qasim had raised a battery which commanded the river, the landing-place, and even the fort. The English were thus forced to resume the offensive. In one sally on to the mainland they carried off fifteen thousand maunds of rice; in another they took the battery, split the great guns, and brought away the small ones, with a large quantity of powder and ammunition. But the respite thus gained was short. The enemy soon returned in increased numbers, erected a larger and more powerful battery than before, beat the ships from their anchorage, and even flung shot into the fort of Hijili.

"By the middle of May, Abdus Samad, the Nabob's general, arrived at Hijili. His forces were considerable, amounting to twelve thousand men, and he was entrusted with ample powers to deal with the English as he thought best. He resolved on decisive measures. More batteries were erected along the river wherever it was narrowest, and a furious cannonade opened upon the shipping. Every shot told. The English forces were completely disorganized. On the 28th May, in the afternoon, a detachment of seven hundred Moghul cavalry and two hundred gunners, filled with enthusiasm and *bhâng*, crossed the Rasulpur river at the ferry three miles above the town and surprised an unfinished battery of four field-pieces. The men in charge hastened at once to give notice of the attack, but so vehement was the onset of the enemy that Abdus Samad's horsemen arrived as soon as the news, seized the town, and set it on fire. One of the English officers was out to pieces as he lay sick in his house, and his wife and child were carried off prisoners. The stables which contained the English horses and the four elephants lately taken in the Nabob's ship, fell an easy prey to the enemy. Already they had lodged themselves within the trenches, but the English hurrying together, after a desperate fight which lasted all the evening, succeeded in saving the fort.

"Charnock's position now seemed altogether desperate. Two hundred of his men he had buried. Scarcely one hundred soldiers, weak with repeated attacks of fever and ague, remained to hold the fort. Out of forty officers only one lieutenant and four sergeants were alive and able to do duty. The *Beaufort* had sprung another great leak, and Nicholson had been compelled to empty her of her guns, ammunition, provisions, and goods, and order her away to careen. None of the ships were more than half manned; and it was evident that unless the fort could be held, and the passage to the landing-place kept open, all would be

lost. Fortunately for the English, there stood half-way between the fort and the river a masonry building, which Charnock had converted into a battery by placing on it two guns and a guard, while the landing-stage itself was similarly protected. As long as these posts could be maintained, Charnock's connection with his base was safe. The next day most of the small craft that had hitherto kept guard round the island were brought into the broad river, the most valuable of the Company's goods placed on ship board, and more provisions and troops conveyed into the fort. With these men Charnock drove the enemy out of his lines, and for four days maintained his position against overwhelming odds. The courage of the Meghul warriors "went out with their bang"; and though a great many more were landed on the island, and the English were besieged three quarters round, yet the fort and the two batteries which secured the passage to the shipping were still untaken, when, on the first of June, a most welcome relief arrived in the shape of seventy men fresh from Europe under the command of Captain Denham.

"The tide of war had turned; the timely reinforcement saved Charnock. The new troops were full of life and spirit. The day after their arrival Denham sallied out of the fort, beat the enemy from their guns, burnt their houses, and returned having lost only one man. A bright idea occurred to Charnock. Seeing what a strong effect the arrival of the reinforcement had produced upon the minds of the enemy, he determined to repeat it. Accordingly, he quietly dropped his sailors by one or two at a time out of the fort, and sent them down to the landing place, whence the whole body was ostentatiously marched up again in all the panoply of war, flags flying, drums beating, trumpets sounding, and the men huzzaing loudly as they had done on the first day of their arrival. 'In war,' as the great Napoleon used to say, 'the moral is to the physical force as three parts to one.' The effect of Charnock's device was instantaneous. The enemy, supposing that the English were somehow supplied with a constant succession of recruits, began to despair of shaking their position. On the 4th June, in the morning, they held out a flag of truce, and Charnock was informed that Abdus Samad wished to treat for peace.

"A cessation of arms was agreed upon; and Charnock, having duly received a hostage from the enemy, sent over Richard Trenchfield, who seems to have been on more friendly terms with the Indian officials than the other servants of the Company, to open the negotiations. On the 6th June Macrith and Jolland were united with Trenchfield in a commission which was entrusted

with full powers to conclude peace, two more hostages were taken from the enemy, and the three men were sent over to Abdus Samad. They were instructed to insist as much as possible on the ratification of the twelve articles drawn up at Sutanuti and on the surrender of those who infringed the Company's monopoly, but in any case to conclude a peace as best they could. In three days the terms were settled and ratified. On the 10th June the Moghul commander entered the fort, and the next day the English, taking with them all their ammunition and artillery, marched out of the place which they had so gallantly held for more than three months, with drums beating and colours flying."

Subsequently, we find that in 1758 the Select Committee at Fort William, fearing the approach of a French fleet, ordered that the pagoda at "Ingelie" should be washed black, the great tree at the place cut down and the buoys removed.

It is interesting to note here the more important physical changes which took place in this locality during the 18th century. Valentijn's map (*circa* 1670), Bowrey's chart (1688), and the pilot chart of 1703, all show two islands in a bay, with a river running inland. Gradually the bay filled up, and the stream separating the two islands also became silted up. In this way both the islands were joined to the mainland, and with each other, and it is clear that this change had taken place by Rennell's time (1779).

Towards the close of the 18th century an interesting account of Hijili and its salt manufacture was given by Mr. J. Grant, Chief Sarishtādar of Bengal, who included it in the Sundarbans. He estimated the area of Hijili at 1,098 British square miles, and said that the country 'is of great importance as an accessible frontier, rich in its produce of grain, but still more valuable as productive of more than one-third of the necessary quantity of salt manufactured and consumed annually within the whole British dominions dependent on Fort William.' He confirmed the remark made by Valentijn that Hijili was attached to Bengal during the reign of Shāh Jahān. In 1707, the year in which Aurangzeb died, the *jama* of the 28 *parganas* constituting Hijili amounted to Rs. 3,41,384, inclusive of Rs. 43,565 on account of salt duties. In Jāfar Khān's rent-roll, Hijili and Tamliuk were annexed to *Chakla* Hooghly, and formed one *ihitimam*, or trust, held by a Brāhman of the name of Sukh Deb. The whole was divided into 38 *parganas*, with a rental of Rs. 4,77,947, which included the same amount as above on account of salt duties. Two classes of land were recognized, viz., *madhur* or arable, and *sindur* or salt land. The former was protected by embankments

called *bakribandī*, running parallel to, and at some distance from, the rivers and numerous inlets intersecting the territory. The salt lands were those portions which were exposed to the overflowing of the tides, where mounds of earth strongly impregnated with salt were formed, which constituted *khālāris* or working places. Each *khālārī* was estimated to yield annually 233 maunds of salt, and required the labour of seven Malangis. The salt was obtained by filtration, and by boiling the brine with fire-wood collected from the neighbouring jungle; the operations were only carried on from November till the beginning of June, when the Malangis retired to the *madhur* lands for ordinary cultivation. Their wages depended on their diligence, as they were paid 'at the rate of 22 rupees for every hundred maunds extraordinary weight of salt produced.' They held their *madhur* lands free of rent or on easy terms, under the denomination of *chākran*. The number of *khālāris* was about 4,000, and the crown rent, at the rate of Rs. 11 for each, yielded the above sum of Rs. 43,565. The nominal selling price of salt at Hooghly was Rs. 60 for every hundred maunds, and the difference between the selling price and the prime cost (Rs. 22) fell into the hands of ministers, favourite servants, or merchants, who transported the salt and acquired much wealth through an authorized but oppressive monopoly.

The name Hijili appears under a number of forms in the early European accounts. Thus we find Ingih (Gastaldi), Angeli (De Barros, Purchas and De Laet), Hingeli (Van den Broucke), Angelin (Clavell), Ingerley (Streynsham Masters), Ingelee (Hedges and Rennell), Ingellee (Hedges), Ingilee (Bowrey), Hidgley (Charnock), Kedgelie (Pilot, chart of 1703) and Hedgjeelee (Grant).

Jalāmuthā.—A temporarily-settled estate with an area of 168 square miles. It comprises 10 *parganas*, of which three, viz., Erinch, Baindā Bazar, and Bisuān are contained in one block; four others, viz., Kāliṇḍī Bālsāi, Gaomesh, Bhogrāi and Khālsa Bhogrāi, are contained in another block; while the remaining three *parganas*, Jalāmuthā, Pahārpur and Keorāmel-Nayābād, are detached from each other as well as from the rest of the estate. Eight of the 10 *parganas* of the estate are situated inland; the other two, viz., Bisuān and Kāliṇḍī Bālsāi, border on the river Hooghly and on the Bay of Bengal, respectively, and are protected from salt water inundations by the great sea-dyke of Hijili.

The estate came under the control of the East India Company's Government in 1761, and then comprised 13 *parganas* in

Faujdarī Hijili. The property appears to have descended from **Rām Chandra Chaudhri**, who held it between 1694 and 1734, to his nephew **Lakshmi Nārāyan Chaudhri**, who died in 1763, when his son **Bir Nārāyan** succeeded. The latter was succeeded in 1781 by his son **Nar Nārāyan Rai**, who lived up to 1833, when he gave place to his eldest son, **Rudra Nārāyan Rai**, who died the following year, leaving the property to his minor sons, **Krishna Indra Nārāyan Rai** and **Kunwār Nārāyan Rai**, with his widow **Rāni Krista Priyā** as guardian. When the younger son attained his majority, he claimed a half share of the estate, while the elder set up a claim of impartibility. Protracted litigation ensued and ultimately a decree was obtained dividing the estate between them in equal shares.

In 1878 the parties in possession were **Srimatyā Hari Priyā Debi**, the **Kunwār's** widow, and **Srimatyā Ānanda Mayī Debi**, widow of **Gajendra Narayan Rāi**, who had succeeded his father, **Krishna Indra Nārāyan**, in 1854. In 1880 the proprietors having declined to accept a settlement of the estate at the revenue fixed during the resettlement, or to state the highest *jamā* for which they would engage, the estate was brought under direct State (*khās*) management, the proprietors being allowed *malikāna*.

It is unnecessary to follow the vicissitudes to which the estate was subjected from one cause and another during the earlier period of its history. It will be sufficient to say that up to 1801 **Jalāmuthā** comprised 13 *parganas*. In that year an attempt was made to settle the whole permanently; but the zamīndār, **Nar Nārāyan Rai**, accepted the offer only as regards three *parganas*, viz., **Bhaitgarh**, **Bāhirimutā** and **Dakshinmal**. They were accordingly detached from the parent estate, which has ever since consisted of 10 *parganas* only. From 1801 to 1845 the estate was sometimes farmed for a few years, sometimes held *khās*, and sometimes leased to the proprietor, according as the circumstances at the time rendered practicable. In 1845 it was regularly settled with the proprietors for a term which was to expire in 1866; but the proprietors having defaulted, the estate was taken over by Government in 1851 and retained under *khās* management for the remaining 15 years of the settlement. In 1866 the estate was settled with the proprietors temporarily for one year on substantially the same terms as at the settlement of 1845, and in 1867 the estate was temporarily settled for five years on the same conditions as before, pending a regular detailed remeasurement and reassessment which were in contemplation. In 1874-77 a settlement was made by **Mr. J. O. Price**, the term of

which expired in 1900 ; and a fresh survey and settlement is now in progress.

Jāmbani Estate.—An estate in the west of the district consisting of the whole of the Jāmbani *pargana* in the Jungle Mahāls. The estate is about 14 miles in length and 7 in breadth with an area of 110 square miles. It forms a portion of the valley of the Dalang river, which rises in the hills on the north-west corner of the district and falls into the Subarnarekhā a little below Gopiballabhpur. It belongs to a family bearing the title of Dhal. In 1852 the proprietor was Māngovinda Dhal, who, being involved in debt, mortgaged the estate to a zamindār of Mānbhūm. It was under the management of the Court of Wards from 1862 to 1881 during the minority of its proprietor, Iswar Chandra Dhal. A report on the estate submitted in 1874-75 describes its tenures as follows : “ There are few *lakhrāj* and *mauras* tenures in the estate, but the general plan here, as in all the Jungle Mahāls, is that the cultivators never settle direct with the zamindār, but always through a *mandal* or village headman. These middlemen claim various privileges, sometimes amounting to permanent rights at fixed rents, but in Jāmbani they simply receive two annas on every *bighā* cultivated, which covers their claim to a share in the profits as well as their cost of collection. The idea would be scouted of endeavouring to establish a village without procuring a *mandal*, but the *mandal*, once obtained, manages everything. The condition of the tenantry is satisfactory. They, like the tenantry of all other Jungle Mahāls, retain a strong feudal attachment for their chief, and are consequently easily managed. They pay their rents without any demur and are on good terms with the farmers, who on their side make good and liberal landlords on the whole.”

Jamirāpāl.—A small estate, with an area of about 10 square miles, situated about 33 miles south-west of Midnapore on the banks of the Subarnarekhā. It is a *shukmi taluk* held under the Nayāgrām zamindār, this arrangement being said to be due to the following circumstances. Before the establishment of British rule the Nayāgrām and Jamirāpāl estates were separate, and their zamindārs were feudatories of the Rājā of Mayūrbhanj, from whom they received the titles of Mangrāj Bhuiyā and Paikarā Bhuiyā respectively. They remained under the control of the Marāthās till some time after the Permanent Settlement, and were only given up and annexed to Hijili at the same time as Patāpur, viz., in 1803. When the estate came under settlement neither of the Bhuiyās put in an appearance : and Hara Singh, the chief *amā* of the Nayāgrām zamindar, got the estates

of Dippa Kiarohānd, Nayāgrām and Jamirāpāl settled in the name of his master, Parsurām Singh. The zamindār of Jamirāpāl having heard of this, submitted a petition to the Settlement Officer for the cancellation of the settlement, and was directed to institute a regular suit. When he was about to do so, the zamindār of Nayāgrām proposed, as a compromise, that he should submit a petition to the Settlement Officer declaring that he had no right to, or possession in, the estate of Jamirāpāl, and that it should remain as already entered in the Collectorate roll, but that its zamindār should hold it and pay the revenue to Government in his name. This arrangement appears to have been accepted, save that the revenue is paid through the Nayāgrām zamindār, but he gets no profit as *māhkānā* on it.

Jhārgām Estate.—A large estate consisting of *parganas* Jhārgām and Chiārā, and of Kāñchannagar, a small *mahāl* in the Jungle Mahāls. *Pargana* Jhārgām, which is about 18 miles long and, on an average, about 10 miles wide, or about 172 square miles in area, is almost the most jungly of the Jungle Mahāls. Its soil is entirely lateritic, a large portion of it being still covered with *sāl* jungle, while the tenants are mostly Santāls and other aboriginal tribes. Recently, however, it has been considerably developed owing to the Bengal-Nagpur Railway passing through it, and the *sāl* trees, mostly of stunted growth, are being gradually removed. The other *pargana*, i.e., Chiārā, is about 22 square miles in area and is situated on the south of Jhārgām; it is intersected at its southern extremity by the Dalang river, beyond which it abuts on the Subarnarekhā. It is flat and almost entirely under rice cultivation. The estate was at first dependent on the zamindār of Midnāpore, paying a nominal rent. In 1767 it was brought under control by Lieutenant Fergusson and assessed with a separate revenue. It was settled not *mohālwārī* but in its entirety, as it was covered with jungle and inhabited sparsely by aboriginal tribes.

The estate was taken under the management of the Court of Wards on the death of the titular Rājā of Jhārgām in 1875. He left two grandsons, viz., Raghu Nāth Nārāyan Malla and Jadu Nāth Nārāyan Malla, of whom the former inherited the property, by the custom of primogeniture prevailing in the family. As, however, as there was no one in the family to manage the estate, it was taken over by the Court of Wards. The estate was released on Raghu Nāth Nārāyan Malla attaining his majority in 1886, but was again taken over in 1907. A report submitted in 1875-76 describes the tenures in the estate as follows:—"The

village system obtains throughout the entire estate, each village having a *mandal* who contracts for the rent with the zamindār, paying, according to custom, 80 per cent. of the aggregate rent of the village. Besides these tenures, there are a considerable number of *kandura* villages leased out at a nominal rent as a maintenance. The greater number of these, called *Bābuāni mauzds*, are allotted to the illegitimate relations of the Rājās, who are locally called Bābus, and a few are also given to servants, *amlā* and others. Most of the service done to the Rājā by *palki*-bearers, guards, barbers, etc., was paid for in assignments of land rent-free."

Jungle Mahāls.—A term applied in the 18th century to the territory lying between Bīrbhūm, Bānkurā, Midnapore and the hilly country of Chotā Nāgpur. In order to co-ordinate the system of administration in this tract, a regulation (Regulation XVIII of 1805) was passed in 1805 by which the tracts, called the Jungle Mahāls, situated in the *silās* of Bīrbhūm, Burdwān and Midnapore, were detached from the jurisdiction of the Magistrates of those *silās*, and placed under the jurisdiction of an officer called the Magistrate of the Jungle Mahāls. The district thus formed was composed of 24 *parganas* and *mahāls*, of which seven were transferred from Midnapore, viz., Chhātnā, Barābhūm, Mānbhūm, Supur, Ambikānagar, Simlāpāl and Bhalaidihā. After the Bhūmij rebellion of 1832 a change of administration was determined upon, and by Regulation XIII of 1833 the district of the Jungle Mahāls was broken up, the greater part of it being formed into the district of Mānbhūm.

In Midnapore the name still survives; it is applied to the western and northern portion of the district comprised in thānas Binpur, Garhbetā, Gopiballabhpur, Jhārgām and Sālbani. This tract is divided among several large land-owners, among whom may be mentioned the Midnapore Zamindāri Company in Garhbetā, Sālbani, and the large *pargana* of Sildā; the Rāmgarh and Lālgarh Rājās west of the Kasāi; the Rājā of Jhārgām in the Jhārgām *pargana*, which covers the greater part of the Jhārgām thāna; the Mahārājā of Mayūrbhanj, who owns Nayābasān and Bohini in Gopiballabhpur; and the Nawāb of Murshidābād in the *parganas* of Nayāgrām and Khelārgām in the east of Gopiballabhpur.

The following description of the Jungle Mahāls as they were at the close of the 18th century is quoted from the Fifth Report (pages 767-68, Madras reprint, 1888):—"Within the district of Midnapore there existed a considerable extent of forest country,

called the Jungle Mehals; the inhabitants of these wilds are little better than savages, and their only principle of obedience seems to be their devotion to their native chiefs. Without sufficient attention to their peculiar character, this people had been included in the general system of internal administration. The immediate authority over them was given to police *darogās*, and by the operation of selling estates for revenue balances, many of their zamindārs had been dispossessed. The effects of this violence on the habits of the people were felt by degrees. They sided with the discarded zamindārs, contemned the authority of the police officers, and were frequently guilty of great disorders. The mischief, however, had excited no particular attention, and might long have escaped observation, when at last some more than ordinary mismanagement drove them into open insurrection. Fortunately, at this critical juncture, Mr. Henry Strachey was selected to take charge of the district. His discernment and activity quickly discovered, and efficaciously applied, the proper remedy. Many of the zamindārs were brought back, and secured in their estates, their confidence was acquired, and their influence employed to manage the inhabitants. The fruit of these judicious measures was soon seen in reviving tranquillity."

Regarding the methods of cultivation in the Jungle Mahāls Mr. Bayley, the Collector of Midnapore, wrote in 1852:—"The cultivators in this jungle formerly held their fields (*jots*) in some parts without leases, rent papers, etc. They brought the whole produce to the zamindar, who gave them means of support during the year. They were contented, industrious, brave, truthful, and confiding, much attached to their proprietors. But if they were oppressed in any particular direction, a whole village would literally in one night 'up stick'* and off to some zamindār, whose general character promised them better treatment. They have not that half-superstitious, half-habitual fondness for their forefathers' fields which characterizes the more civilized and crafty people of the plains. But those of the jungle men who have come in frequent contact with the agents of chicanery surrounding our courts seem to lose their truthful and confiding disposition, though still being so far exceptional that they show shame of their falsehood when discovered."

Kanchanpur.—A village in the Contāi subdivision, situated 13 miles north of Contāi. It contains the ruins of an old fort said to have been built in the reign of the Emperor Shah Alam. In the middle of the ruins lies a stone statue

* "Their huts are made of sticks and leaves intertwined. The sticks alone, going useful elsewhere, are removed."

representing a warrior, with an inscription said to be in Persian characters. There is also a mosque, said to have been built in the reign of Aurangzeb, in the inner wall of which is an inscription on a marble tablet which cannot be deciphered.

Karnagarh.—A village in the Midnapore subdivision, situated 6 miles north of Midnapore. It contains the remains of a fort, with a silted up ditch and the fragments of a parapet wall. The fort is said to have been built by Rājā Mahābir Singh about 500 years ago. His grandson Jaswant Singh was the most famous of the Rājās of Karnagarh, and the temple built over his ashes is still shewn to the pilgrim. The fort contains a tank, in the centre of which there is a building made of stone. There are many temples in and about the ruins in various stages of dilapidation, from most of which the images have been removed.

Two temples, about a mile from the fort, are in a state of fair preservation, viz., the shrines of Dandeswar and Mahāmāyā. They are situated close to each other and are surrounded by a wall, about 10 feet high, which is built of cut stones and has three gates, of which those to the east and west are the most important. On the east gate, which is the main entrance, there is a *naubatkhand*. Over the west gate, which faces the temple of Dandeswar, there is a stone structure, called the Jogi Maudap, i.e., a place for the practice of *yoga*, which is a three storied building about 70 feet high. The temple of Mahāmāyā is about 36 feet high, and the temple of Dandeswar, in one chamber of which there is another symbol of Siva named Khargeswar, is about 75 feet high. In the latter shrine there is a cavity, about 3 feet in diameter and 8 feet deep, containing the emblem of the deity. The goddess Mahāmāyā stands on a lotus-leaved pedestal, and is draped in fine muslin.

Karnagarh was the seat of the Midnapore Rāj family for some time. In the Chuār rebellion of 1799 it was occupied by the Chuārs and rebel *pāiks*; and the Rāni was suspected of being in league with them. The fort was therefore taken possession of by the British sepoy, and the Rāni herself sent to Midnapore as a prisoner.

Kasbā.—See Egra.

Kaukhāli.—A village in the Contai subdivision, situated on the sea-coast, 4 miles north of Hijili and 3 miles south of Khejuri (Kedgerie). There is a lighthouse here, which was the first lighthouse built on the Hooghly. It was erected in 1810 to guide vessels into the Kedgerie roads, and is still useful to passenger steamers of light draft going down the western

channel to Chāndbāli. It is a massive brick structure, 80 feet high, which has weathered four storm-waves. A marble slab over the front door shows the height to which the water rose during the cyclone of 1864, viz., $13\frac{1}{2}$ feet above the level of the land. The name Cowcolly is an English transliteration of Kaukhāli.

Formerly the Hooghly estuary formed at Hijili a bay that contained two islands, viz., Hijili and, north of it, Khejri (Kedgerree). The Hijili island had Cowcolly at its north point. Bowrey's chart of 1688 A.D. shows the place as Cuckolee; and in the pilot chart of 1703 the river separating Kedgerree island from Hijili is called Coucolly.

Kedgerree.—See Khejri.

Kesiāri.—A village in the Midnapore subdivision, situated 16 miles north-west of Kharagpur. It contains a police outpost and a District Board bungalow, and was formerly an important centre of the tusser silk industry. As far back as 1676, W. Clavell, in his account of the trade of Balasore, noticed that the waters of "Casharry" gave the most lasting dye to tusser silk. In 1852, 800 to 900 families of weavers were said to reside here, but the number has been steadily declining.

Mahāl Kesiari is apparently the same as *mahāl Siyāri* of the *Āin-i-Akbari*, the first letter having been dropped in the MSS. It was a rather important Mughal *tahsil*, or settlement, forming a *pargana* of *Sarkār Jaleswar*, near which ran the old *Pādshāhi* road. Mosques and stone houses erected by the Mughals are still extant in the Mughalpārā or Mughal quarter. One of them bears an Arabic inscription showing that it was erected in the time of Aurangzeb and a stone figure of a Muhammadan king or saint, with a Persian inscription on it, lies on the ground in the middle of the ruins.

Talkesiāri, a short distance to the south, contains a mosque said to have been built in the time of Shāh Alam. It is a fine building of stone, which is in a ruined state but is still used by the local Muhammadans. Other remains are found in the neighbourhood at Kanchanpur and Gaganeswar, which are described in the articles on those places.

Kharagpur.—A town in the Midnapore subdivision, 8 miles south of Midnapore, with which it is connected both by rail and road. The railway station here is an important junction of the Bengal-Nāgpur Railway, for the East Coast section runs south to Madras, while the main line connects Calcutta with Bombay, and a branch line runs north to Bānkurā and Adra.

Kharagpur is the head-quarters of the Loco. Carriage and Wagon Departments of the Bengal-Nāgpur Railway. The

workshops cover an area of 77 acres, of which 9 acres are roofed in. They contain an electric power-house, in which is generated the current for working the machinery, as well as the lights and fans of the bungalows of the railway staff. The population in the railway premises alone was 3,526 in 1901. In the native quarter of the town there is a shrine of a Muhammadan saint called Pīr Lohāni, which is venerated by Hindus as well as Muhammadans.

Kharagpur is also the name of a *pargana* having an area of 44·4 square miles. It was a *mahāl* of Sarkār Jaleswar in the *Ain-i-Akbārī*, from which we learn that it contained a strong fort in the midst of wooded hills and supplied a force of 500 footmen and matchlock-men. On the formation of Sarkār Gosālpārā in the time of Prince Shāh Sujah, it was transferred to that division with several other *parganas* of Jaleswar. In the early days of British rule the *pargana* was held by Sundar Nārāyan, zamindār of Kāsijora, but at the Decennial Settlement, owing to arrears of revenue, it was settled with Biprasād Dās, the Sadar Chaudhuri, or chief collecting officer, of the district. The latter died without issue, and the disputes which arose between his widows, led to the sale of the property in 1837, when Government purchased it and made a settlement under Regulation VII of 1822. The *pargana* is an upland tract without facilities for natural irrigation; it is supplied with water from the Midnapore canal and its distributaries.

Kharār.—A town in the Ghātāl subdivision, situated 6 miles north of Ghātāl. It was constituted a municipality in 1888 and contained a population of 9,508 in 1901. Brass and bell-metal ware are manufactured on an extensive scale (see pages 126-127).

Khejri (Kedgerie).—A village in the Contāi subdivision, situated on the right bank of the river Hooghly, 16 miles north-west of Contāi. Population (1901), 1,457. There was formerly an important anchorage here, *i.e.*, in the days when the adjoining roads were capable of sheltering ships; and the place was used for the debarkation of passengers proceeding to Calcutta. It is described as follows by Mr. H. G. Reaks, Assistant River Surveyor:—

“With the rise of Calcutta, Kedgerie, being a fairly sheltered anchorage at the head of open-sea navigation, became an important station. The journey up the river to Calcutta was considered too tedious and dangerous for the larger vessels, and these accordingly lay in the roads at Kedgerie, and there unshipped and shipped cargo and passengers, who were brought to and from Calcutta in sloops. An Agent's house and port office were

built, and a town grew up rapidly with taverns for the accommodation of passengers waiting for their vessels. The following advertisement from the *Calcutta Gazette* indicates how considerable the place had become by the end of the 18th century:— 'For sale by auction on the 29th May 1782 a large upper-roomed house and premises situated at Kedgerree, containing a hall, four bedrooms, and an open verandah, standing on 8 *bighas* of ground, more or less.'

"Communication with Calcutta in those days was maintained entirely by boats. Fast rowing pinnaces went out from Kedgerree to meet incoming vessels and receive the earliest news from Europe for the various newspapers which flourished in Calcutta, and naturally there were exciting races to town to secure the first publication of the news. Later, a string of semaphores, which transmitted messages by the movement of arms, was established. This, of course, was entirely superseded by the introduction of the electric telegraph in 1852, but some of the towers may still be seen on the banks of the river, as at Brul, Dhaja and Houghly Point. Communication with Calcutta must have been fairly easy in 1784, as an advertisement on the 19th of August of that year states that 'John Lambe, a midshipman belonging to the *Berrington*, eloped from the said ship at Kedgerree about the 20th of July last and soon after was seen in Calcutta.' In 1836 Custom House officers boarded incoming ships at Kedgerree and left them there on their outward journey. The channel continued along the shore till 1864, when it shifted to mid-river, and since then Kedgerree anchorage and channel have steadily deteriorated. With the desertion of the vessels, Kedgerree immediately lost importance, and a tidal semaphore and an occasional bazar are the only things of living interest in the place.

"There are at the present time two large brick buildings, one a Public Works Department bungalow and the other used as a post office, through which a daily service by *aak* runners is maintained with Kukrahâti and Diamond Harbour. The chief historical attraction is a well-preserved cemetery enclosed within a wall situated at the back of the post office; and, till quite recently, the numerous tombs, some of considerable size and striking appearance, showed the past importance of the town. A few years ago the earliest inscription which could be found was on a detached and broken slab, dated 1800 and to the memory of the boatswain of a ship, but some of the graves without inscriptions were probably of an earlier date. At present there are 33 tombs, twenty-one with inscriptions, the most ancient of which is as follows:—'To the memory of Mr. Neil McInnea, late midshipman

of the Honourable Company's ship *Dunira*. Died 10th September 1818. Aged 16 years.* In front of the post office a large gun spiked, which was formerly the signal gun of the place, may be seen close by the remains of the old signal mast. Besides these, a ruined well and some traces of the ruins of houses are all that remain of the once flourishing town of Kedgeroe."†

The slab with the oldest inscription above mentioned bore the name of M. W. Caird, boatswain of the East India Company's *Marine*, who died on 2nd September 1800, aged 24. The earliest death recorded at Kedgeroe is that of George Guy, a councillor of the New English Company, who died at Kedgeroe Point on 20th September 1699.†

In the old European accounts Kedgeroe is mentioned under various names. It lay on an island just north of Hijili Island and separated from it by a narrow stream. This island appears in Valentijn's map (1664 A.D.), Bowrey's Chart (1688), and the Pilot Chart of 1703; while Streynsham Master referred to it as Kedgeroe in December 1876. On 11th March 1683, Mr. W. Hedges, on arriving at "Kegaria" went on shore in a boat, and landed at an old ruined castle with mud walls and thatched roof. He saw it mounted one small iron gun and an iron pateraro (i.e., a swivel gun). He found the island exceedingly pleasant and fruitful, with great store of wild hogs, deer, wild buffalo, and tigers. Gradually the intervening belt of water was silted up, and Khejri, like Hijili, became united with the mainland and the other island, this junction taking place before the compilation of Rennell's Atlas (1779).

1678

With Hijili it was included in Maljyātha, a large *mahāl* mentioned in the *Ain-i-Akbari*, and it subsequently formed part of *pargana* Kasbā Hijili. Before the British established their rule, Kasbā Hijili had come into the possession of the zamindār of Doro Dumnān but was lightly assessed, the greater part of the land being impregnated with salt or covered with grass and fit for pasturage only.

Khīrpāi.—A town in the Ghātāl subdivision, situated 7 miles east of Chandrakonā. It lies almost midway on the road between Chandrakonā and Ghātāl, and the Burdwān-Orissa road also passes through it. It was constituted a municipality in 1876 and contained a population of 5,045 in 1901. The number of its inhabitants was 8,046 in 1872, the decrease being due to the ravages of Burdwān fever.

* *Bengal Past and Present*, Vol. II, No. 2, April 1906.

† *Hedges' Diary*, Vol. II, p. 206.

Its chief industry is cloth-weaving, a considerable number of the population being weavers. The industry, which was formerly of greater importance, owed its development to European enterprise. In the eighteenth century the English had a large commercial factory for cotton and silk fabrics at Khirpāi, while the Dutch used to send agents for their purchase. It also contained a French factory, a report submitted by the English Resident at Khirpāi in 1784 stating as follows :—" Since the peace of 1763 the French had a factory in the Town of Keerpoy, where their Resident lives, and provided goods annually from the year 1766 to the year 1774, when he quitted the Factory, from which time to the breaking out of the last war their investment was provided by Gomastahs and other Agents; they had also a kotty in the year 1767. In 1768 Mr. Chevalier's Gomastahs imported in cash and merchandize to the amount of near a lack of rupees; with this Fund they conducted their business till the end of 1770. In 1771 they began to collect their outstanding balances, and in 1773 they removed their effects, and left the Aurung. During the term that the French trade was carried on by Mr. Chevalier's Agent, a decree of authority, unknown to the Gomastahs of the dadney merchants, was increased on their part; and, in consequence, many complaints were preferred against them to the principal at the English Factory." *

Kiarchānd—A plain situated six miles north-west of Kesiāri and about one mile east of Kultikri, in thana Gopīballabhpur. There are about a thousand small pillars, varying in height from 2 to 4 feet, scattered over the surface of the plain. The lower extremities of the pillars have been driven into the ground and the upper rounded into a rough semblance of human heads. It is said that Jahar Singh, a Hindu chief who ruled at Kiarchānd about the year 1170 B.S. (1763 A.D.), set them up as a device to frighten away his opponents, the pillars being taken to be so many men in his service. They are more probably, however, monumental stones erected by aboriginals, similar to those found in Chotā Nāgpur, the Nāgā Hills and elsewhere.

Mahishādal.—An estate extending over almost the whole of *parganas* Mahishādal, Tirupārā, Kāsinagar, Gumāi, Aurangnagar, Gumgarh, Natshal, and Tamlūk. With an area of 323 square miles, it is one of the largest estates in the district; it lies mostly in the Tamlūk subdivision. The estate formed a part of *kīmat* Mālījyāthā in the rent-roll of Prince Shāh Shuja, and, in

the revised rent-roll of Murshid Kuli Khān, it was attached to the samindāri of Tamlūk. At the Permanent Settlement the estate was included in the Faujdāri of Hijili and was settled with Rānī Jānaki.

According to the family records this estate belonged originally to one Kusīā Rai Mahāpātra, whose sixth descendant, Kalyān Rai, fell into arrears of revenue, and furnished as security one Janārdan Upādhyāya, who ultimately ousted him from his samindāri. After him came Durjan, Itāmeswar, Rājārām, Sukh Lal and Anand Lal, all Upādhyāyas. The last died in 1765, and was succeeded by his widow Rānī Jānaki, who died in 1804. There are two conflicting accounts as to the devolution of the property after her death.

According to a report sent by the Collector, she had adopted a son named Mati Lal Pande, who became blind as a result of small-pox and executed a deed of gift in favour of one Guru Prasad Garga. The latter was succeeded by his widow Rānī Mantharā, she by Raghu Mohan Garga, he by Bhawānī Prasad Garga, and the latter in his turn by Kālī Prasad Garga, all of whom died premature deaths. Then, with the permission of Government, Jagannāth Garga succeeded to the Rāj. But owing to the estate having passed through so many hands during a very short period, the property had been mismanaged and there had been no regular registration of the proprietor's name in the Collectorate records. The Collector therefore took *khās* possession of the estate. Jagannath, however, having succeeded in proving himself to be the legal heir of Rānī Mantharā, had his name registered and recovered the property. He died in 1822 and was succeeded by his son Rām Nāth Garga, during whose minority his mother Rānī Indrānī managed the property. Rām Nāth died in 1841 and his wife Rānī Bimalā performed *sati*. Then, by virtue of a will executed by Rām Nāth, an adopted son of Rānī Bimalā named Lakshman Prasad succeeded to the property.

A different account is given by the then Collector, Mr. H. V. Bayley, in the *Memoranda of Midnapore* (1852), which is interesting as showing the violence and intrigues resorted to by rival claimants. "At her decease Rānī Jānaki intended to have left the property to Mati Lal Pahra, who took the title of Upādhyāya as the Rānī's adopted son. The Diwān of the family, Rām Kumār Barm, refused to acknowledge Mati Lal, and in the absence of the latter at Midnapore rifled the house and took off two boys, Bhawānī Prasad Garga and Kālī Prasad Garga, with a view to make one of them the Rājā. Mati Lal eventually lost

his cause in all the courts, Privy Council included : by the same token that the Collectorate books still show Rs. 40,000 costs as due for this suit, and we are proceeding against the security for their recovery, while his son was lately the coachman to Mr. Molloy in Calcutta. While prosecuting this cause, Mati Lāl was said to have been thrown into the river near Kidderpore out of his boat with his title-deeds, the boatman being bribed by Rām Kumār Barm, but he was saved by some fisherman's nets, and prosecuted Rām Kumār Barm and others criminally in the Supreme Court, by orders of which they were condemned to the pillory.

"About this time Rājā Rām Lochan of Andul, one who had assisted Lord Clive, brought to the notice of Government that a title without land was useless, on which Government promised him the first escheated estate. He pointed to Mahishādāl, alleging that Rānī Jānakī had no heir. On Rānī Jānakī being called upon to certify to this, she stated that she had adopted Mati Lāl. On this, Rājā Rām Lochan's views upon Mahishādāl ceased. But the Secretary of the time is said to have shewn Rām Kumār Barm the statement of Rānī Jānakī as opposed to his (the Barm's) purposes. On which Rām Kumār tore it out of the book in which it was filed, and swallowed it. Thus Mati Lāl's only title-deed being disposed of, Rām Kumār Barm set up Jagannath Garga, a younger brother of the Gargas before mentioned, as Rājā; and executed a deed for himself, in which the Rājā was purported to have assigned a 3-anna share of all the profits of the estate, and a like share of the house and goods and chattels, to him, and to have provided that the Barm was not to be responsible for any charges or losses. These supplementary provisions were set aside, but the main condition of a 3-anna share of the zamindārī was upheld in all the courts.

"Rām Kumar Barm died in 1838 or 1839 A.D. after executing various successful forgeries in the rent-free records of this office, and in the Carsoon Daftar papers of the Board of Revenue. His son was drowned near Hooghly the year after when drunk, and the widows sold their rights and interests to Rānī Indrānī, the guardian and manager for Rām Nāth Garga, the son of her husband Jagannāth Garga, who died in 1834 A.D. Rām Nāth Garga died in 1840 A.D.—it is supposed a *sati* of his widow took place near Agarpārā on a *char* in the river at night—and was succeeded by Lakshman Prasād Garga, his adopted son."

Lakshman Prasād opened a High English school and a Charitable Dispensary at Mahishādāl and died in 1880. He left three sons, Iswari Prasād, Jyoti Prasād and Rām Prasād. Rām Prasād, who was given the title of Rājā, died in 1886, Iswari Prasād in

1888 and Jyoti Prasād in 1901. Iswari Prasād left two sons, Sati Prasād Garga and Gopāl Prasād Garga, of whom the elder Sati Prasād succeeded to the property. The title of Rājā was bestowed on him in 1907.

Majnāmuthā.—A large temporarily-settled estate comprising 11 *parganas*. For practical purposes it may be described as composed of two parts, one consisting of the large *pargana* of Doro Dumnān, which contains about one-third of the entire estate, and the other consisting of Majnāmuthā proper (which contains another one-third) and the remaining 9 *parganas* grouped round it, which together are not quite as large as Majnāmuthā or Doro Dumnān alone. Doro Dumnān, which lies along the estuary of the Hooghly, extends from the Haldi to within 6 miles of Geonkhālī. Of the other *parganas* Bālijorā and Kasbā Hijlī lie at the mouth of the Rasūlpur; the latter is virtually an island surrounded by the Hooghly, the Rasūlpur and the Kunjapur Khal. Narāmuthā and Kīmat Patāspur lie outside the Bāgda-Rasūlpur higher up, and all the other *parganas* are south and west of that river. Majnāmuthā extends from the sea-coast south of Contāi to near Balighāi at the head of the Bāgdā; and Bālijorā, Amīrabad, Majnā Nayābād, Dattakurāi, Kīsmat Sibpur and Sharifābād lie all round it or are intermixed with it, forming substantially one block.

In tracing the history of the estate, it is perhaps unnecessary to go further back than the year 1760 A.D., when it passed under the rule of the East India Company on its acquisition of the Diwāni. The proprietor was then Jādab Rām Rai (called Jadooram by Grant), who died in 1780. His son, Kumār Nārāyan Rai, succeeded and died in 1782, leaving a minor son, Jay Nārāyan Rai, who died the following year. The succession then devolved on Jay Nārāyan's step-mother, Rānī Sugandhā Devī, who refused a permanent settlement of the estate which was offered her in 1793. *Khas* management followed till the Rānī's death in 1803, when Sundar Nārāyan Rai, the adopted son of Jay Nārāyan Rai, succeeded her. This succession was opposed by Jādab Rām Rai's six grandsons (sons of his three daughters), and the *Sadar Durdāni Adālat* decreed the case in their favour. Passing over the many changes in the ownership of the estate resulting from death, sales of shares for debt, and the like, it was regularly settled in 1845; but in spite of this the proprietors defaulted in payment of revenue in 1851, and the estate was taken out of their hands and given in farm for a term extending to 1866. On the expiration of this term, a summary settlement was made with the proprietors for 1867-68 on substantially the

same terms as in 1845, followed by a renewal for five years till 1872, which again was extended from 1873 till such time as a regular measurement and resettlement of the estate could be made.

Survey and settlement proceedings were carried on by Mr. J. C. Price in 1874—1877, and, while they were in progress, all the shareholders defaulted. Accordingly, in 1875 the estate was brought under *khās* management for five years. In the meantime, the resettlement of the estate was completed, and the proprietors were invited to engage at the enhanced revenue fixed at the resettlement. On their refusal to accept the resettlement, the Collector was instructed to call upon them to state the highest amount of *jumā* for which they would engage. The proprietors, however, failed to specify and tender any sum, and the estate remained under *khās* management, the proprietors being allowed *malikānā*.

Malighāti Estate.—An estate scattered over the districts of Midnapore, Hooghly, Balasore and Puri. The property in the Midnapore district is situated in thānas Debrā, Sābang, Raghunāthpur, Narāyangarh, Bhagwānpur, Ghatal and Dāspur. Its principal *mahāl* (Malighāti) is in thāna Debrā and lies on both sides of the river Kāsā and of its branch known as the Kalmijol Khāl. The headquarters of the estate is at Malighāti, where there is a market called Addār Hāt from the circumstance of its having been established at the *addā* or depôt, at which the then proprietor fed the poor during the famine of 1866.

The family owning the estate, which is known as the Chaudhuri family of Malighāti, is a branch of the Chaudhuri family of Rādhānagar in the Ghatal subdivision. The traditions of the family state that its founder was Baidyanāth Chaudhuri, a pious man who established several *thākurbārīs*, whitewashed the temple of Jagannāth, and purchased a zamindāri in the district of Puri with a rent-roll of about Rs. 12,000, the proceeds of which were dedicated to the worship of Jagannāth. Baidyanāth Chaudhuri died in the beginning of the last century and left two sons, Guru Prasād and Krishna Mohan, between whom a dispute as to the property arose. Sib Narāyan, a son of Guru Prasād, formed a conspiracy to take the life of his uncle, Krishna Mohan, but the latter, having got wind of it, fled from Rādhānagar at midnight and settled at Malighāti. The quarrel went on for several years, until, in 1831, it was settled by the arbitration of Pandit Iswar Chandra Bidyāsagar and others. The zamindāri was then equally divided between Sib Narāyan and Krishna Mohan. The descendants of Sib Narāyan are still living

at Rādhānagar, but their zamīndāri has passed out of their hands. Krishna Mohan, on the other hand, by able management added to his zamīndāri and was succeeded by his son Naba Kumār, who died in September 1881, leaving an adopted son, Rām Gopāl Chaudhuri, and two widows. He left a will, in which he desired that the estate should be managed by the Court of Wards in the event of his death occurring before his heir or heirs attained majority, the elder widow being merely appointed guardian. As Rām Gopāl Chaudhuri, the sole heir of the property, was a minor aged 15 years at the time of his adoptive father's death, the Court of Wards assumed charge of his property under Act IX (B.C.) of 1879. Rām Gopāl died next year, and Rāsmani Dāsi and Shakhi Sundari Dāsi, the widows of Naba Kumār, were declared disqualified proprietresses. His elder widow Rāsmani Dāsi, with the permission of the Bengal Government, adopted a son Iswar Chandra Chaudhuri, in 1886. As he was a minor, his person and property were taken charge of by the Court of Wards and released on his attaining his majority in 1902. The area of the zamīndāri is about 50,000 *bighās* and the rent-roll about Rs. 57,000.

Maslandpur.—A village in the Maslandpur thāna of the Tamlūk subdivision, situated near the Hijili Tidal Canal (northern section) close to Mahishādāl. It is noted for its fine mats, some of which are sold for more than Rs. 100 each. In this neighbourhood there is a curious colony of Christians numbering a little more than two hundred. They claim to be descendants of some Portuguese gunners imported by the Rājā of Mahishādāl to protect him against the raids of the Marāthās; but beyond the fact that they are Christians and some of them have Portuguese names, they are not distinguishable from the other inhabitants.

Maynā.—A village in the Tamlūk subdivision, situated 9 miles south-west of Tamlūk. It contains a police outpost and an old fort, called Maynāgarh, situated on the western bank of the Kasāi, a little above its junction with the Kālīaghāi. The fort was evidently constructed by excavating two great moats, almost lakes, so that it practically stands on an island within an island. The earth of the first was thrown inwards, so as to form a raised embankment of considerable breadth, which, having become overgrown with dense bamboo clumps, was impervious to any projectile that could have been brought against it 100 years ago. Inside the larger island, the outer edge of which is this embankment, another lake has been excavated with the earth thrown inwards, forming a large and well-raised island about

200 yards square. On this stands the residence of the Maynā Rāj.

According to the family records, the fort was originally constructed by one of the semi-mythical heroes of Midnapore, Rājā Lāu Sen, in the days when the district was under the dominion of the kings of Gaur. At the time of the Marāthā ascendancy, the descendant of Lāu Sen was ousted, owing to default of payment of the usual tribute, and the possession of Maynā was made over to Bāhubalendra, the founder of the Maynā Rāj.

During the period of early British rule, *pargana* Maynāchaur formed a part of *Sarkār* Goālpārā within the zamindārī of Kāsijorā. Its landlord, like his brethren of the western Jungle Mahāls, was not a peaceful subject. Whenever called upon to settle for his lands or to pay their revenue, he shut himself up in his fort. At the Decennial Settlement the *pargana* was settled with the Rājā, but within three years he defaulted, and it was then settled with many *talukdārs* in small portions, for some of which engagement was entered into by the Rājā himself under fictitious names. At that time the land was exposed to serious inundations, but it has since been considerably raised by yearly deposits of silt and yields excellent crops.

Six miles to the south of Maynā there is a depression, about 8 or 9 miles in extent, which was formerly subject to the overflow of tidal water; but the Rājā of Maynā erected embankments along it to keep off sea water, and thus brought a considerable part of it under cultivation. The depression was perhaps a creek of the sea, which in course of time silted up. This supposition is confirmed by the discovery of traces of human occupation at a depth of 16 feet below the surface in the villages of Tilda, Jalohak and others, which stand near the depression. It is possible that there was once a port on its banks.

Midnapore.—Headquarters of the district situated in 22° 25' N., and 87° 19' E., 80 miles from Calcutta. The name Midnapore is a corruption of Medinipur, meaning the city of the world. The town stands on the north bank of the Kāsai river, which here attains a considerable width owing to the head weir of the Midnapore High Level Canal being situated just below the town. According to the census of 1901, it has a population of 33,140, including 26,094 Hindus, 6,575 Muhammadans and 398 Christians. It was constituted a municipality in the year 1865, and is divided into six wards. It covers an area of 4 square miles, and in form resembles a parallelogram with two irregular projections on the east.

The town is roughly divisible into two portions, the western and the eastern. The western half, which is built on laterite

soil, contains most of the public institutions and Government officers' bungalows. In its extreme north-west corner is the Central Jail with the Superintendent's house, south of it are the police lines with the police hospital, and to the east of the latter the Baptist Mission bungalow and school; next come the various courts and offices of the Magistrate-Collector, which are flanked on either side by large open spaces planted with avenues of trees. From the criminal courts a fairly wide metalled road runs for a mile southwards to the compound of the Judge's court in the extreme south-eastern corner of the town. This road passes by several bungalows occupied by civil officers and others, and also by the race-course, in the centre of which is the circuit-house. The railway station is situated a little further on to the south-west. The Judge's compound, within which are his residence and the various civil courts, is separated from the Kāsāi river by a considerable extent of open ground much cut up by small streams and *nā/ds*. The best wells of the town are situated in this western half; among them may be mentioned the *Fakīr Kua* (ascetic's well), which has a local reputation for sweet iron-impregnated water.

North of the race course a road leads to Gop House, which is situated about two miles to the west of the town, on a spur of laterite jutting out towards the river. This is a ruined house, surrounded by massive walls and a trench, of which no authentic history can now be traced. In the vernacular it goes by the name of *Gop-griha* or more fully *Dakshin Gop-griha*, i.e., the southernmost cow-shed, for it is said that here Birāt, "lord of the cows", kept the stragglers of his herd. Its situation and the character of the remains, however, afford ground for the belief that it was merely a fort, and it is popularly believed that treasure is concealed in the recesses of the rocks.

South-west of the criminal courts is a large open space, enclosed between several roads. In the north-west corner of this space is located the postal-telegraph office; on its west stands the Midnapore College with the Principal's residence; and on its south-west is the Public Library. The centre is occupied by a large walled building enclosing a quadrangle in the middle. This building is the remains of a Musalmān fort, called *Abāshgarh*. During the early days of British administration a military force was posted in it. Subsequently it was used as a jail, but it was abandoned on the construction of the Central Jail.

In marked contrast with this western half, which is sometimes called *Kerāni-tola*, or clerk's quarters, is the town proper spreading to the south and the south-east. It is traversed by numerous

small streets and lanes, and is thickly crowded with houses and huts, mostly poorly built and badly ventilated. Within its area are situated the municipal office, the police-station, the Town school and the various bazars. These bazars are centres of a fair trade in rice and paddy, mats, tusser cloths and bell-metal utensils. Cholera and malarial fever are prevalent in this part of the town; but with the diversion of the pilgrim traffic from the road to the railway, the mortality from cholera has considerably decreased. The drainage of the town is to the east towards the rice-fields, or to the south towards the river, the lowest levels being on the south-east.

None of the buildings in the town are of any great age or architecturally of much interest. Some of the mosques date back to the later Muhammadan period, among which may be mentioned a mosque called Sadhal at Sepoybazar, which a Persian inscription shews to have been built during the reign of Shāh Jahān. An interesting legend attaches to the Idgah at Nārāyanpur. It is said that the Emperor Aurangzeb, when marching to Orissa, came to the town the day before the *Id* festival, and, in order that he might duly celebrate it, had the Idgah built that night. There is, however, no record of Aurangzeb ever having come to this part of India. The mosque of Diwān Saiyad Rājī (*alias* Chandan Shahid) at Miānbazar, which contains an old manuscript copy of the Korān, is said to have been built in the reign of Alamgir, and so is the shrine of Yādgār Shāh, a contemporary of this saint, at Mahtābpur. The first two mosques are venerated and frequented both by Hindus and Muhammadans.

Of the Hindu temples the oldest is believed to be that dedicated to Hanumān. The local tradition is that about a hundred years ago a Sannyāsī from the north-west visited the town, and, having roused the religious ardour of the people, built the temple with their offerings. This shrine and the temple of Jagannāth, built 60 or 70 years ago by the shopkeepers of the bazar, are the only buildings with any pretensions to architectural beauty.

There are two Christian cemeteries with old monuments dating back to the early days of British administration. The most interesting of these is a tomb erected to the memory of Surgeon James Macrae and four other officers of the 38th Native Infantry Regiment, who fell victims to the climate of Bamanghati in 1832. In the south-east corner of the Judge's Court compound there is an inscription to the memory of John Pearce, who, it is said, "served the East Indian Company with honour and fidelity for 28 years, during the last twelve of which he was

Collector at Midnapore, and departed this life on 20th May 1788 in the 49th year of his age". In the compound of the residence occupied by the Collector is a tomb said to cover the remains of Pir Pahlwān, i.e., "the athlete-saint"; enormous Indian clubs are fixed in the ground round the tomb. Local tradition states that a large room in this house was used as a Darbār Hall by Warren Hastings.

"Mednipur" is described on the *Ain-i-Akbari* as being a large city of *Sarkār Jaleswar* which contained two forts, one ancient and the other modern; its chief was a Khandait, and its revenue 1,019,930 *dāms* (Rs. 25,498). Lying as it did on the direct road to Orissa, with the Kāsāi to be crossed in front, it became at an early date a town of considerable importance, and is often mentioned in the accounts of the wars between the Imperialist army and the Afghāna. In the revised rent-roll of the Prince Shāh Sujah (1658 A.D.) it became a part of the new *Sarkār Goālpārā*, Subah Orissa. In the rent-roll of Jāfar Khān, the *sarkār* and the *pargana* were included in *chaklā* Midnapore. In the wars of Ali Vardi Khān with the Deputy Governors of Orissa and, later, with the Marāthās, the town, as a frontier post with a fort, is frequently mentioned; Ali Vardi Khān, encamped in the town for months at a time during the Marāthā wars. In the early days of British rule, a body of native troops was stationed here, partly in the old jail, but chiefly in a cantonment now occupied by the reserve police lines, the name of which is perpetuated by the Cantonment Road to the north of the Collector's Court. A commercial factory was also located at Midnapore. The town was formally declared to be the Sadar station on 22nd September 1783 A.D.

Midnapore Subdivision.—Headquarters subdivision of the district, lying between 21° 46' and 22° 57' N., and between 86° 33' and 87° 43' E., with an area of 3,271 square miles. It is bounded on the north by the Bānkurā district; on the north-east by the Ghātāl subdivision; on the east by the Tamluk subdivision; on the south-east by the Contāi subdivision; on the south by the Balasore district; on the south-west by the Mayūrbhanj State; on the west by the Singhbhūm district and on the north west by the Mānbhūm district. The subdivision consists in the north and west of thinly wooded and rocky uplands; the climate is good, but the laterite soil is dry and infertile. Towards the south and east the level dips, and a swampy hollow is formed between the elevated country to the west and the comparatively high ground along the coast. There are thus two distinct tracts in the subdivision, viz., the northern

and western portions, which are undulating and picturesque, but have a poor soil, and the eastern and south-eastern, which are swampy and malarious, but fertile.

The population of the subdivision was 1,277,749 in 1901, as compared with 1,223,248 in 1891, the density being 391 persons to the square mile, which is much less than that of any other of the subdivisions. It contains 3,782 villages and one town Midnapore, its head-quarters; Kharagpur, 8 miles from Midnapore, is an important railway junction. For administrative purposes the subdivision is divided into 12 *thānas*, viz., Midnapore, Kharagpur, Jhargrām, Binpur, Sālbanī, Debrā, Sābang, Nārāyangarh, Garhbetā, Keshpur, Dāntan and Gopiballabhpur. For the purposes of civil jurisdiction these *thānas* are comprised within the *Munsifs* of Midnapore (Sadar), Garhbetā and Dāntan.

Mughalmāri.—A village in the Midnapore subdivision, situated about two miles north of Dāntan. The name means the slaughter of the Mughals and commemorates the great battle between the Afghāns under Dāūd Khān and the Mughals under Munim Khān and Todar Mal, which took place in its neighbourhood in 1575. In this battle the Mughals were not defeated as might be supposed from the name; for though they were driven back at first, they were rallied by Todar Mal and eventually secured the victory. Remains of old buildings have been found, and numerous old bricks and stones unearthed, during the excavations made for the Rājghāt Road.

Nārājol.—A village in the Ghātāl subdivision, situated on the right bank of the river Silāi, 11 miles east of Keshpur. It is the headquarters of the Rājā of Nārājol, a Sadgop by caste and one of the largest landholders in Midnapore.

According to tradition, most of the Midnapore Rāj (or Bhanjbhūm) belonged to a jungle chief called Khairā Rājā. This Chief's Dīwān, his Garh Sardār and the deputy of the latter conspired and slew him. The three then divided his territory among themselves, the Dīwān appropriating Midnapore, and the other two taking possession of Nārāyangarh and Balrāmpur respectively. A local legend states that the Khairā Rājā's seven wives, upon the murder of their husband, immolated themselves on a funeral pyre and prophesied that after the lapse of seven generations the families of the three treacherous servants would be heirless, and their property go to others. In the case of the Balrāmpur family this prophecy was fulfilled, while the descendants of the treacherous Dīwān have long lost the Midnapore estate which their ancestor seized.

The following is an account supplied by the Collector showing how the property passed to the Nārājol family :—

Ajit Singh of Karnagarh, the descendant of the Diwān, died without issue in 1753 A.D., and his two wives, Rānī Bhawānī and Rānī Siromani, succeeded to the Midnapore Rāj. At this time the Chuārs were in the field, and the leader of the Chuārs, Gobardhan Sardār, taking advantage of the prevailing disorder, advanced against the Rānīs with a strong force. The Rānīs, to save themselves from dishonour, fled from Midnapore, and found shelter with their relation, Trilochan Khān of Nārājol, whereupon Gobardhan took possession of Midnapore without encountering resistance. Trilochan Khān having promised to crush the Chuārs and to restore Midnapore to the Rānīs, the latter entered into an agreement with him in 1756, the terms of which were that Trilochan Khān was to put down the Chuārs, to hold Midnapore as *naib* during the lifetime of the Rānīs, and to maintain the latter with befitting dignity; after their death, he and his heirs were to succeed to the Midnapore Rāj. This agreement appears to have been carried out, for the Nārājol Rājās were *Naibs* of Midnapore from 1758 to 1800, and in a judgment passed by the Sadar Amln of Midnapore in a suit (No. 771 of 18th September 1841) it is stated that Trilochan Khān subdued the Chuār Sardār and restored the Rāj to the Rānīs.

Rānī Bhawānī died in 1760, and Trilochan's nephew and successor Mati Rām Khān became *naib* of Rānī Siromani. On his death, he was succeeded by his nephew Sitā Rām Khān, who left three sons, the eldest of whom, Ananda Lāl Khān, became guardian of the Rānī. The latter made over the Midnapore Rāj to Ananda Lāl Khān by a *hebānāmā* (deed of gift) in 1800, on the strength of which he applied for settlement, the Rānī at the same time filing an application stating her inability to pay the Government revenue. The Midnapore Rāj thereupon passed peaceably into the hands of Ananda Lāl, who executed a *kabūliyat* agreeing to pay an annual revenue of Rs. 90,214-6-11.

According to Bayley, however, Rānī Siromani refused to pay the revenue payable under the Decennial Settlement, upon which the estate was held *kāds* from 1787 to 1800. Then Ananda Lāl Khān, as her agent, produced a deed of gift purporting that the Rānī had transferred to him the whole property, upon which the Collector entered into an agreement with him for the payment of a revenue amounting to Rs. 85,000. It may also be added that the Rānī's residence at Karnagarh was a stronghold of the Chuārs and rebel *pešwās* in the rebellion of 1799, and that the Rānī and

some of her chief servants, who were suspected to be implicated in the rising, were arrested and brought to Midnapore as prisoners.

To resume the history of the estate as furnished by the Collector, Rūp Charan Mahāpātra, a distant relation of Ajit Singh, brought a civil suit against Ananda Lal alleging the *hebānāmā* to be a forged document. It was declared a forgery by the Supreme Court, which, in 1812, decided that on the death of Rānī Siromani the Rāj should descend to the heirs of Ajit Singh. While this suit was pending, both the Rānī and Ananda Lal died, and the latter's younger brother, Mohan Lal Khān, succeeded to the Rāj. Kandarpa Singh, a distant relation of Aji Singh, thereupon brought a suit against Mohan Lal, and the District Judge decided that the Rāj should descend to the heirs of Ajit Singh. An appeal regarding the validity of the *hebānāmā* was at this time before the Privy Council, and pending its decision the Rāj was taken under the Court of Wards. The *Sadar Diwāni Adālut*, however, reversed the Judge's finding, and the suit concerning the *hebānāmā* was also decided in favour of Mohan Lal by the Privy Council. The Midnapore Rāj thus came finally into the possession of the Nārājol samindār.

By virtue of a will executed by Mohan Lal, his eldest son, Ajodhya Rām, on his father's death, got his name recorded as proprietor under the Court of Wards, which managed the estate from 1813 to 1836. Family disputes subsequently arose, and litigation was resorted to by Ajodhya Rām's step-mother and step-brothers. Eventually, under orders of the Board of Revenue, the Collector entered the names of Ajodhya Rām's mother and step-mother as proprietresses of the Rāj, and the Rānīs began collecting rents for their respective shares. As they failed to pay the Government revenue, the property was put up to auction and purchased by Government for one rupee. The samindārs of the whole district thereupon combined and resolved neither to pay any revenue to Government nor to purchase any property when brought to sale. The combination, or *dharmaghat* as it was called, having no effect on the revenue authorities, the Rānīs moved the Commissioner and the Board, but in vain, and it was only when an appeal was made to the Government of India, that the samindāri was restored to them.

Ajodhya Rām and his step-brother Rām Chandra having contracted debts amounting to more than a lakh, mortgaged the property to Ashutoosh Deb and Pramatha Nāth Deb of Calcutta. These men obtained possession of the whole samindāri in execution of a decree against the creditors and sold it to a Mr. Abbot in 1847. Ajodhya Rām then brought a suit before the Supreme

Court for setting aside the sale, and in 1852 the Court ordered that the whole Rāj should revert to Ajodhyā Rām. One Nāsir Ali, a servant of the Nawāb of Murshidābād, also laid claim to the zamindāri, but the Supreme Court decided the suit in favour of Ajodhyā Rām. While the question of title was being fought out in the court, Nāsir Ali held possession of the estate for 18 years.*

In consequence of these suits, the Rājā contracted heavy debts, to liquidate which, he had to lease the Jungle Mahals and the Bahādurpur *pargana* to Messrs. Watson & Co. In 1853 the Rājā's homestead and zamindāri of Nārājol were sold by auction for arrears of Government revenue and purchased by the Rājā of Burdwan. In 1879 Srimati Nārāyan Kumārī, the then Rānī of Burdwan, magnanimously restored Nārājol to Ajodhyā Rām, but Ajodhyā died on the very night on which this good news reached him. He left two sons, Mahendra Lāl and Upendra Lāl. Mahendra Lāl, being the elder, succeeded to the Rāj, and was awarded the title of Rājā on the occasion of the celebration of the Jubilee of the late Queen-Empress in 1887. Narendra Lāl Khān, the present Rājā of Nārājol, succeeded his father Mahendra Lāl, and was given the title of Rājā in 1895.

Nārāyangarh.—A village in the Midnapore subdivision, situated 21 miles south of Midnapore. It contains a police-station, Public Works bungalow and the remains of a ruined fort. Two ancient lines of fortification, an outer and inner line, surround the fort, the space enclosed within the latter being above half-a-mile square. The actual buildings are not very striking, though there are some fine old tanks. The Cuttaok road passes through the western side of the fort, the western rampart running parallel to it for some distance.

This place was visited by Chaitanya, on his journey to Orissa, after leaving Midnapore, where a rich citizen named Kesava Sāmanta became his disciple. "Thence he went to Nārāyangarh. The Rājā of this place was a Sadgop by caste. His family had held possession of a small territory worth three lakhs a year from the time of the great Pāla Kings of Bengal. The fort of Nārāyangarh, lying on the highway between Bengal and Orissa, was regarded as the key of the latter country. So even the Emperors of Delhi always tried to keep on good terms with the Rājā. There is here a temple of Siva named Dhaneśwar, who was the guardian deity of Nārāyangarh. Chaitanya paid his

* The above account differs somewhat from that given by Mr. Bayley in his *Memoirs of Midnapore*.

devotion to Siva, and then began to proclaim the name of Hari. When the *kirtan* was at its height, Chaitanya lost his senses and began to sing and dance in the wildest manner. Govinda says that blood exuded from the pores of his skin. People flocked round to see the spectacle, bringing large quantities of flour and balls of sweetmeat, which, as usual, at once attracted Govinda's attention, and of which, he tells us, he ate twenty. Chaitanya's proclamation produced a marvellous effect at Nārāyāgarh, and Bireswar Sen and Bhawāni Sankar became his disciples."

Nārāyāgarh Estate.—An estate situated 18 miles south of Midnapore, and forming the greater part of *pargana* Nārāyāgarh, which is about 18 miles long by 9 miles broad with an area of about 135 square miles. The river Kālīghāi skirts the estate and in places intersects it. The estate was formerly held by an old family of Kaihartta Rājās, who bore the titles of "Śrīchandan" and "Māri Sultān". The first was a title granted by the Rājā of Khurdā, and refers to the sandalwood which is put on the forehead at the time of investiture. The latter is a Muhammadan title, meaning "Lord of the Road", which is said to have been conferred by a Bengal king because the Rājā constructed a road for him in one night. This title is probably due to the fact that the road to Orissa ran through his territory and that he was responsible for maintaining peace and order on it. When Midnapore came under British rule in 1760, the Nārāyāgarh Rājā assisted us against the Marāthās, and again in 1803. In the early British records "Tannah Narraingur" appears as a part of *Sarkār*, Goālpārā which was attached to the zamīndārī of Kāsijora (1777 A.D.). In the Chuār rebellion of 1799 the rebels committed depredations as far south-east as this estate. The greater part of it was covered with jungle, and the tract was infested with robbers and thieves who preyed on the pilgrims to Puri; the opening of the railway has changed all this.

Nayābasān Estate.—An estate belonging to the Mahārājā of Mayūrbhanj, which consists of two entire revenue-paying *mahāls*, viz., Nayābasān and Baitālpur, both situated in thāna Gopīballābhpur, about 36 miles south-west of Midnapore. Nayābasān, which is the principal property of the estate, is divided into two parts, viz., Nayābasān proper and Rohini Manbhandār, which are situated 1½ miles apart: the former lies on both sides of the Subarnarekhā, and the latter on the left bank of that river. Mahāi Baitālpur is a trifling property lying within the boundary

of Nayāhasān proper. The estate has been recently surveyed and settled at the cost of the Mahārāja.

Nayāgrām.—A village in the Midnapore subdivision, situated on the river Subarnarekhā, 10 miles north-west of Dantan. It contains a police outpost and two forts called Khelār Garh and Chandra Rekḥā Garh. The Khelār Garh is attributed to Balabhadra Singh, the third Rājā of Khelār, who completed the fortifications, of which his father Pratāp Chandra Singh had laid the foundations (1490 A.D.). The building is a fortress with towers and walls of laterite surrounded by a moat. The gate and postern are intact, and the walls are still standing. Inside, there is a good well of drinking water, but all the buildings are in ruins; here there are two curious figures in blue stone representing a man and his wife on horseback. Similar stones with rude carvings of horsemen and attendants are found before temples in Mānbhūm district, and are of no great age. The site is now overgrown with jungle. This fort belongs to the Nawāb Nazīm of Murshidābād.

The other fort is said to have been erected by Rājā Chandra Ketu in the sixteenth century. It is 1,050 yards long and 780 yards broad, and consists of a large entrenchment, more than a mile square, with one entrance on the east. The excavation of the outer moat, which runs round the *garh*, must have involved immense labour, as in many places the laterite rock is cut through for a width of 16 feet at the base and of 25 feet at the top, and down to a depth of over 12 feet. On the eastern side another deep moat was dug and a rampart constructed inside the entrenchment; on the other three sides there is only a moat. From the edge of the second moat rises the stone wall of the fort, 15 feet high, with projecting bastions.

Inside the fort there is only one building, consisting of three rooms with walls of laterite. It is curious that no doors are traceable, either from one room to the other, or from the rooms to the outside. No staircase exists, and from the absence of debris it is probable that no upper storey was built.

At Deulbārh, about one mile east of Chandra Rekḥā Garh, there is an old temple of Rāmeswarnāth (Siva), which stands on a high rugged rock. The temple, which is built of stone and has carvings on the roof and walls, consists of the usual Orissan tower having a pyramidal porch in front and a refectory hall. The presiding deity is a *linga* encircled with ten rows of marks, the strokes in which number one thousand. It is said that Rājā Chandra Ketu was visited by Rāma in a dream and asked to build a temple to Siva with one thousand faces;

and so he built this temple. A *melā* is held here during the Gangā Barunī festival in Chait. Within one mile of this place is a jungle called Tapoban, which is visited by pilgrims.

Nayāgrām Estate.—An estate consisting of *pargana* Khelār Nayāgrām, Dippa Kīrohand, and Jamirāpāl. The property lies on both banks of the Subarnarekhā river, and is situated in the most jungly part of Midnapore; cultivation is sparse, but there is reported to be ample room for extension. The headquarters of the estate is at Kultikri. The Rājā of Nāyāgrām was originally a leader (*sardār*) of *paiks* under the Marāthās. When this *pargana* was annexed to the district in 1803, the Rājā fled, having assisted the Marāthās against us. His son, however, entered into engagements with the British Government for the estate, which is permanently settled.

Oriyāsāi.—A village in the Garhbetā thāna of the Midnapore subdivision, situated 6 miles south-east of the Chandrakonā Road station. It contains a stone temple with a marble tablet bearing an inscription to the effect that Rājā Chauhān Singh constructed it in 996 B.S. (1589 A.D.). The date affords corroboration of the correctness of the epoch assigned to the Bāgri Rājās (1555—1610 A.D.).

Patāspur.—A *pargana* in the south of the district with an area of 55 square miles. It comprises 24 estates, of which six were declared permanently settled in 1874. The remaining 18 estates are temporarily settled and comprise a total area of 39½ square miles, or 25,239 acres, of which 2,683 acres are held by *bāsiḍiddars*, or holders of resumed grants, whose rents have been permanently fixed and are not liable to enhancement. These temporarily-settled estates were last settled in 1893 to 1898, the term of the settlement being 15 years dating from September 1897.

The *pargana* was a Marāthā estate up to 1803 A.D., and, being in the midst of British territory, was a source of considerable trouble (See Chapter II). It was occupied by the English in October 1803, and was finally ceded by the Marāthās with the Province of Orissa. The greater part of Patāspur was then in the hands of a lady named Renukā Debi Chaudhurānī, whose property was taken over and remained under direct Government management until 1806, when it was transferred to the Hijili Collectorate. A number of short settlements were subsequently made, and in 1825 the *pargana* was re-transferred to the Midnapore Collectorate.

Radhānagar.—A village lying on the Ghātāl-Chandrakonā road two miles east of Khirpai in Ghātāl subdivision. It

has an old *pancharatna* temple and some fine tanks; cloth-weaving appears to be the principal industry. Rādhānagar was formerly an important market for cotton and silk cloths. Rādhānagar silks are specially mentioned among the list of articles procurable in Lower Bengal during the second half of the seventeenth century.* In the beginning of the eighteenth century Captain Alexander Hamilton wrote:—"On the west side there is a river that runs by the back of Hughly Island, which leads up to Radonagur, famous for manufacturing cotton cloth and silk Romals or handkerchiefs."†

Rāmjibanpur.—A town in the Ghātāl subdivision, situated 9 miles north-east of Chandrakonā on the Burdwan-Orissa road. It was constituted a municipality in 1876 and had a population of 10,264 in 1901. Bell-metal articles are manufactured, and cloth-weaving is carried on. The *hāt* of Rāmjibanpur is a large market for hand-woven cloths.

Sābang.—A village in the east of the Sadar subdivision, situated south-east of Midnapore town. It is the headquarters of a police-station, and an industrial school; there is a District Board bungalow in the neighbourhood at Bamārāyan. It is connected by a District Board fair-weather road with Bālichak station on the Bengal-Nāgpur Railway. It is the centre of a considerable mat manufacture, and cloth-weaving is carried on.

Pargana Sābang is 87½ square miles in area. It is a low-lying fertile tract but malarious. It is mentioned in the *Ain-i-Akbari* as a *mahāl* of *Sarkār Jaleswar* containing a strong fort in the jungle. In the revised settlement of Prince Shah Shuja it was attached to *Sarkār Goālpārā*. Before British rule was inaugurated it belonged to the Rājā of Maynā, who levied a quasi-tribute from it. In the early British settlements it was attached to the zamindāri of Kāsijora, but at the decennial settlement it was settled with small proprietors.

Sujāmuthā.—A *pargana* in the south of the district with an area of 45 square miles. According to tradition, Bhīm Sen Mahāpātra, the *Diwan* of Bahādur Khān, who held Hijli in the second half of the 16th century, made a grant of the *pargana* to his personal attendant and man-at-arms, Gobardhan Rānjhā, just as he bestowed Majnāmuthā on his clerk, Iswari Patnāik, and Jalāmuthā on his cook, Krishna Pānde. It is now held by the Mahārāj-Adhirāj Bahādur of Burdwan, the estate having been bought in 1867 by Mahārājā Mahtab Uhānd for 5½ lakhs at a sale held in execution of a decree of the civil court.

* C. R. Wilson, *Early Annals of the English in Bengal*, Vol. I, Appendix.

† *A New Account of the East Indies*, Vol. II, p. 6.

Talkesiāri.—See Kesari.

Tamlūk.—Head-quarters of the subdivision of the same name, situated on the Rūpnārāyan 16 miles south-west of the Panskurā railway station, with which it is connected by road. The population in 1901 was 8,085, as compared with 5,849 in 1872. It was constituted a municipality in 1864.

Tamlūk contains the usual subdivisional offices, Munsif's courts, sub-jail, registry office, police-station, a High school, a Local Board office and a dispensary. It extends from the southern bank of the Rūpnārāyan inland for about a mile, and is traversed by several good roads. It is connected with the outside world by several District Board roads, which are, however, only fair-weather roads. Connection with Calcutta is kept up chiefly by the steamer service of the Calcutta Steam Navigation Company.

Tamlūk is historically the most interesting place in the district. Its old name, Tāmralipta, was given both to the kingdom of which it was the capital and to the people who held it. It is frequently mentioned in Jaina, Buddhist and Brāhmanical Sanskrit works, and it must have been in existence before the birth of Christ; Ptolemy (*circa* 150 A.D.) also noticed it in his Geography, calling it *Tamalites* and placing it on the river Ganges. It first emerges in authentic history as a port at which merchants and others embarked for Ceylon and the Far East, and is several times referred to by mediæval Buddhists, especially the Chinese pilgrims. Fa-Hian (405-11 A.D.) described it as being on the sea mouth, and resided for two years in the Buddhist monasteries here. Hiuen Tsiang in the seventh century A.D. said that it lay near an inlet of the sea and was 10 *li* (about two miles) in circuit; close by was a *stūpa* erected by Asoka. Another pilgrim I-tsing landed here from China at the close of the same century, and Hwui-Lun, the Corean, remarked:—"This is the place for embarking for China from East India, and close to the sea." In the story of Mitragupta in the *Dasa-Kumāra-Charita* (story of the ten princes), Dāmalipta is described as being among the Suhmas, close to the sea and not far from the Ganges, frequented by sea-going boats of the Yavanas and others, and, on the whole, prosperous. That it was a centre of trade, inhabited by many merchants, is clear from other references in Sanskrit, *e.g.*, the Dudhāni rock inscription of Udayamāna, which is not later than the eighth or ninth century A.D. The place is not mentioned in subsequent works.

Probably Tamlūk gradually lost its importance as a sea-port owing to the silting up of the channel that formerly connected

it with the sea, which was once large enough for sea-going vessels to sail up. This channel survived until the middle of the sixteenth century, and is shown in the earliest European maps (of Gastaldi and De Barros). From these maps the present thānas of Maheshādāl and Sutaḥātā appear to have formed an island, the main channel of the Rūpnārāyan flowing to their west and then south-west into the Haldi river. In old records Maynā is called Maynā Chaur, i.e., a reclamation from the estuary—an indication that the Hooghly estuary extended as far north-west as this. Political changes also hastened the downfall of Tamlūk. It was annexed to the Orissan kingdom by the powerful Ganga kings, and thus became a frontier town, far from the capital and the first to suffer in war. Its trade consequently languished; and, not improbably, the river in its easterly diversion swept away part of the town.* The place, however, contained a Portuguese settlement in the seventeenth century, and was a slave market to which the Firinghi pirates brought their prisoners.

Little is now left to mark the past glory of Tamlūk. In the time of its early kings, the royal palace and grounds are said to have covered an area of 8 square miles, fortified by strong walls and deep ditches. No trace of the ancient palace is now discernible, except some ruins to the west of the palace of the Kaibartta Rājās, which is built on the side of the river, surrounded by ditches, and covers the more moderate area of about 36 acres. The old city lies under the river silt—even the great temple is now partly underground—and remains of masonry wells and houses are met with at a depth of 18 to 21 feet below the surface. A number of old silver and copper coins bearing Buddhist symbols were discovered thirty years ago in the midst of debris from the crumbling banks of the Rūpnārāyan.

The principal object of interest in the town is the temple of Bargabhmā, who represents Tārā, one form of Sakti. This temple, which is built on the site of a Buddhist *vihāra*, is divided into three apartments, viz., the Baradeul, or inner sanctuary, the Jagamohan, or hall of audience, and the Nātmandir, or dancing hall, which is also used for offerings. There is a small raised covered passage between the Baradeul and Jagamohan, which is called Jnān Mandap, where Pandits meet to discuss religious subjects. The whole building is on a raised platform accessible by a flight of stairs consisting of 22 steps. There is a *sanbātkhānd* just at the top of the grand stairs, and the whole enclosure is surrounded by high walls, out-offices, kitchens, etc. The idol is formed of a single block of stone with

* Moqumhan Chakravarti, *Geography of Old Bengal*, J.A.S.B., 1906, pp. 229-31.

hands and feet attached to it in mezzo-relievo. The deity is represented standing on the body of Siva and has four hands. The upper of the two right hands holds a three-pointed spear and the lower one a sword. The upper left hand holds a human skull with human blood in it, while the lower holds the head of a demon. There are also two little idols representing Siva, and a small image of Dasabhuja Mahishamardini, on the same platform with the chief goddess.

Although a Sakti temple, it is crowned by a *chakra* or discus, which may have been set up by one of the Kaibarita Rājās, who ruled during the Muhammadan period, and were apparently Vaishnavas by religion. This also may be a reason why animal sacrifice is not encouraged in the temple. The temple is of the Orissan style of architecture, and is modelled after the temple of Puri.

Various conflicting traditions narrate how the temple was founded. The most popular relates how in the days of king Garuradhvaj, of the ancient Peacock dynasty, a fisherman was one day unable to procure a dish of *saul* fish for the table of the king, and the angry monarch ordered him to be put to death. The fisherman managed to make his escape to the jungle, where the goddess Bhīmā appeared to him. She told him to lay in a stock of the fish and dry them, and promised that she would restore them to life, when he wanted them, by sprinkling them with the water of a certain well, which had the virtue of restoring dead things to life. The fisherman followed the instructions of the goddess, and daily took the fresh fish to the king, who, finding that the supply never failed, in season and out of season, questioned the fisherman, and extracted from him the secret of the immortal well. Thereupon the goddess, who had taken up her abode in the house of the fisherman, incensed at his betrayal of the secret, fled, and assuming the form of a stone image, seated herself over the mouth of the well, so as to hide it from view. The fisherman showed the king the spot, and the latter, not being able to get at the well, built the temple over the image. Other legends declare that the well, besides containing the essence of immortality, had the faculty of turning everything dipped in it into gold.

The temple of the goddess is situated on the bank of the Rāpnārāyan, and the honour of its construction is ascribed to various persons. Some say that it was built by Biswakarmā, the engineer of the gods. It is generally, however, ascribed to the king of the Peacock dynasty mentioned above, although the Rājās of Tamiḷ assert that the founder of their dynasty,

the first Kaibartta king, was its builder. Another legend relates how a famous merchant, named Dhanapati, anchored at Tamlük when sailing down the Rūpnārāyan. While here, he saw a man carrying a golden jug, who told him that a spring in the neighbouring jungle had turned his brass vessel into a gold one and pointed out the well. The merchant accordingly bought up all the brass vessels in the market, transmuted them into the precious metal, sailed to Ceylon, where he sold them to the natives, and, returning, built the great Tamlük temple.

The skill and ingenuity displayed in its construction still excite admiration. The shrine is surrounded by a curious wall of stone faced on the inside and outside with brick and standing on a masonry plinth 30 feet high. The foundation consists of large logs of wood placed upon the earth in rows. The wall rises to a height of 60 feet, its thickness at the base being 9 feet. The whole is covered with a dome-shaped roof. Stones of enormous size were used in its construction, and raise the spectator's wonder as to how they were lifted into their places at a time when machinery was unknown. Outside the temple, but within the enclosure, is a *pandāng* tree (*Callophyllum inophyllum*), supposed to have the virtue of redeeming women from barrenness. There is a small tank in the north of the enclosure, and the popular belief is that a barren woman will conceive, if she plunges into the tank with a basket of fruit on her head, picks up whatever reaches her, and suspends it to the tree with a rope made of her hair.

The dread of the anger of the goddess is great. Even the Marāthās, when ravaging Lower Bengal, left Tamlük untouched and made valuable offerings to the temple. The river Rūpnārāyan itself is believed to still its waters as it flows by the temple, while a short distance above or below the shrine the waves are turbulent. The river has on several occasions encroached near the temple, and once reached to within ten cubits of the walls; but although even the priests deserted the edifice from fear that it would be washed away, the stream was allowed no nearer approach. As often as it passed the line, the waters were forced back, and the temple escaped without injury.

There is also a Vishnuvite temple at Tamlük. An ancient legend relates that king Yudhishthira had resolved to perform a great *śraamedha janya*, or horse sacrifice. This ceremony consisted in sending a horse, accompanied by a large army, round the Indian world, with a challenge to all other kings to seize it if they dared. Arjun, the warrior hero of the *Mahābhārata*, was in command of the force that accompanied the

horse. When the army arrived at Tamlūk, the Yubarāj seized the horse, and there was a great fight between him and Arjun, Krishna, a friend of Arjun, intervened, and the old Rājā of Tamlūk, yielding to his entreaty, released the sacrificial horse. To commemorate this occurrence, the Rājā is said to have erected the temple, in which he set up the image of Krishnārjun, which is still worshipped daily, under the title of Vishnu-Hari. The old temple was washed away by the river Rūpnārāyan, but the image was saved and was installed in the present temple, which is said to have been built by the Rājā of Tamlūk about 400 years ago.

There was formerly a Buddhist temple here with a figure of Hārītī, the mother of demons, which was venerated by the Buddhists. The following account of her origin was given by I-tsing at the end of the seventh century A.D.—“She had made a vow in a former birth to devour the children of Rājagriha, and was accordingly born as a Yaksha, and became the mother of 500 children. To nourish these, she each day took a child (boy or girl) of Rājagriha. People having told Buddha of it, he hid one of the Yaksha's children, called “the loved one”. The mother, having searched everywhere, at last found it by Buddha's side. On this the Lord addressed her as follows: “Do you so tenderly love your child? But you possess 500 such. How much more would persons with only one or two love theirs?” On this she was converted and became a Upāsikā, or lay disciple. She then inquired how she was to feed her 500 children. On this Buddha said, “The Bhikkhus who live in their monasteries shall every day offer you food out of their portion for nourishment.” Therefore, in the convents of the western world, either within the porch of the gates or by the side of the kitchen, they paint on the wall a figure of the mother holding a child, and below sometimes five, sometimes three, others in the fore-ground. Every day they place before this image a dish of food for her portion of nourishment. She is the most powerful among the followers (retinue) of the four heavenly kings (Deva-rājās). The sick, and those without children, offer her food to obtain their wishes.” According to Mr. Beal, “the Chalukyas and other royal families of the Dekhan claim to be descendants of Hārītī (Hārītīputra). The above account from I-tsing relates to the figure of Hārītī in the Varāha temple of Tāmralipti. Possibly this temple may have been a Chalukya foundation, for the Varāha (boar) was one of their principal insignia.”*

* Buddhist Records of the Western World, Vol. I, pp. 110, 111.

There is little else of interest in the town, the present buildings being all modern. Close to the subdivisional compound is a monument to the memory of Lieutenant Alexander O'Hara of the 5th Battalion, Bengal Volunteers, who died on the 6th October 1793, aged 27 years. The town is still a place of considerable importance as the centre of the boat traffic on the Rūpnārāyan. The principal manufacture is that of bell-metal articles.

Tamlūk Pargana.—A *pargana* with an area of about 100 square miles. According to a report sent by the Collector, the history of this *pargana* is as follows. Tamlūk was originally held by a Rājā named Mayūradhwaja and his descendants, who were Kahattriyas by caste. The last of this line, Nisanka Nārāyan, died childless, and on his death the throne was usurped by a powerful chief named Kalu Bhuiyā, who was the founder of a line of Kaibartta Rājās. The 41st Rājā of this line, Bhāngar Bhuiyā, died in 1403 A.D., and from this time onward there is a record of the dates of each Rājā. It should be pointed out, however, that the Collector's account does not agree with the *Ain-i-Akbari* (1592 A.D.), in which Tambulak appears as a *mahāl* of Sarkar Jaleswar, having a strong fort with a Khandāit, and not a Kaibartta, chief.

To continue the Collector's account, on the death of the 45th Rājā Srimanta Rāi, in 1617, the property was partitioned between his six sons and his younger brother Trilochan Rāi, but in 1737 A.D. (1701, according to Bayley) the whole property became reunited, passing into the hands of Rājā Nara Nārāyan Rāi, a great-grandson of Srimanta Rāi. On his death in 1762, his younger brother, Kamal Nārāyan, held the Rāj, but as he defaulted in payment of revenue, the Rāj was made over by the Faujdār of Hijili, Masnad Muhammad Khān, to his favourite eunuch, Mirzā Didār Alī Beg. To protect Tamlūk from inundation, Mirzā Didār Alī erected an embankment on the western boundary of the *pargana*, which is known up to this day as Khojār bāndh. Didār Alī is mentioned as zamindār of Tamlūk in the settlement records of 1172 B.S. (1765 A.D.), the zamindārī at that time being included in the Faujdārī of Hijili. On the death of Mirzā Didār Alī in 1767, the famous Diwān Nanda Kumār Rāi and Gangā Gobinda Singh succeeded in persuading the Faujdār to return the zamindārī to Rānī Santosh Priyā, widow of Nara Nārāyan Rāi, and Rānī Krishna Priyā, widow of his son. The Diwāns got eight *mousas* for their services, and there is still a *hat* at Bāsudebpur in Tamlūk named Nanda Kumār Hāt.

These two Bānis held the zamīndāri in equal shares down to the year 1771, when Rānī Santosh died leaving her share to her adopted son, Ananda Nārāyan Rai. Soon after this, Rājā Sundar Nārāyan Rai obtained a decree against Rānī Krishna Priyā. The Government *paks* having been resisted and seriously injured while executing the decree, the Government confiscated the Rānī's share and held it in *khas* possession from 1781 to 1794. In 1789 Rānī Krishna Priyā died, and in 1795 the whole zamīndāri was permanently settled with Ananda Nārāyan Rai. Ananda Nārāyan Rai died without issue leaving two widows, Rānī Hari Priyā and Rānī Bishnu Priyā, of whom the former adopted as her son Śrinārāyan Rai, while the latter adopted Lakshmi Nārāyan Rai. Śrinārāyan Rai having died in 1821, Rājā Lakshmi Nārāyan Rai applied for registration of his name in respect of the whole property. To this Rānī Hari Priyā objected, and adopted another son, named Rudra Nārāyan Rai. In spite of various disputes and of litigation with his step-mother and her adopted son, Rājā Lakshmi Nārāyan held the whole zamīndāri down to 1845. Next year Rājā Rudra Nārāyan got half the property under a decree of the Sadar Court, and a year or two later the whole property was split up into several petty estates. Half of the zamīndāri came into the possession of the Rājā of Mahishādal and the other half into that of Babu Nani Gopāl Mukharji, Babu Rākhāl Dās Mukharji and others. In 1855 Rājā Lakshmi Nārāyan died leaving two sons, of whom the elder, Upendra Nārāyan, died in 1860 and the younger, Narendra Nārāyan, in 1888. Their descendants, of whom the chief is Surendra Nārāyan Rai, are at present living on the profits of *debottar* and *laksharaj* lands, the whole estate of Tamlūk having been acquired by the Mahishādal Rāj.

The *pargana* is secure against drought and is fairly well protected by embankments; it also lies conveniently near to the Rūpnārāyan and the Haldi rivers for the transport of its produce, viz., rice, vegetables, and cocoanuts. The old silted-up channel of the Rūpnārāyan was in the early days of British rule widened and deepened into a canal called Bānkā Nālā, which was formally opened for traffic on 21st April 1784.* The Bānkā Nālā connected the Rūpnārāyan with the Haldi, and enabled boats to avoid the dangerous shoals and freshets at the mouth of the Rūpnārāyan river.

Tamlūk Subdivision.—South-eastern subdivision of the district lying between 21° 55' and 23° 31' N., and between 87°

* See notification, dated April 8th, 1784, *Selections from the Calcutta Gazette* Volume I, pages 25-26.

38° and 88° 11' E., with an area of 653 square miles. The subdivision, which lies along the estuary of the Hooghly and the seaboard, is a fertile tract producing rich crops of rice. There is hardly any waste land, the *jalpái* lands, which were formerly covered with jungle, having been reclaimed and brought under the plough. Its general appearance is that of a flat well-cultivated plain intersected by river channels, *kháls* and canals; it is, in fact, particularly a network of waterways. In all, the river frontage is about 47½ miles, while the *kháls* and their branches have a total length of about 300 miles, the main *kháls* being 170 miles and the branch *kháls* 130 miles in length. The rivers and tidal *kháls* have embankments, which protect cultivation from inundations of salt water; the inland *kháls* have sluices at their mouths, and these without sluices are blocked by cross-dams in the dry weather. In Mahishádal and Tamlük the Government maintains the *gangurid* and *báhar bándhs*, i.e., the sea, and large external river, embankments, and also the larger *hasid* embankments, i.e., those built along the salt and tidal *kháls*, which are connected with, and dependent on, the external large embankments. The zamindárs of these two important estates (Mahishádal and Tamlük) are bound to keep up the *grámbheris*, or interior embankments.

Parts of the subdivision have become waterlogged owing to defective drainage and the silting up of the internal *kháls*. This is particularly the case in the inland tracts between Dainán and Geonkháli, where the Suadighi, Geonkháli and other inner *kháls* have silted up. Two canals are maintained by the Public Works Department, viz., the Midnapore High Level Canal and the Hijili Tidal Canal extending from the Rūpnārāyan to the Rasūlpur river. The Midnapore High Level Canal in this subdivision extends from Dainán to Pánskurá, a distance of only 10 miles. The Hijili Tidal Canal consists of two reaches. The first reach runs from near the Rūpnārāyan river to the Haldi river, a distance of about 11 miles. The second section, which is known as the Terapakhia Canal, has a length of 18 miles, of which about 10 miles lie in this subdivision, the remainder being in the Contái subdivision.

The population was 583,238 in 1901 as compared with 584,958 in 1891. The density is 823 persons to the square mile, this being the most crowded part of the district. It contains one town, viz., Tamlük, its headquarters, and 1,578 villages, of which the most important is Geonkháli, a considerable centre of trade. There are five thánas, viz., Maslandpur, Sūtáhatá, Tamlük, Pánskurá and Nandigrám.

Turkoā Estate—The properties of which this estate is composed (including entire estates, shares in revenue-paying estates and *lakhuāj* and *debottar* lands) may be conveniently divided into three groups, viz, (1) Turkoā, (2) Dāntan and (3) Kotāi. Of these groups, the largest is Turkoā *Mahāl* about 30 miles due south of Midnapore, with an area of about 13 square miles. It lies on the comparatively high ground which forms the eastern side of the Subarnarekhā valley. It is described as being sufficiently low to make rice almost the only crop, and sufficiently high to remove all apprehension of inundation in a wet year, though in a dry year the crops would suffer. The second, or Dāntan, group is generally of the same character as the turkoā group, while the properties forming the Kotāi, or third, group lie rather lower, and most of them are within the area artificially irrigated from the Kāśī. Taking together all the entire estates and shares in zamindāris, the total area of the estate amounts to about 24 square miles.

Turkoā is mentioned in the *Ain-i-Akbarī* as a *mahāl* of *Sarkār Jaleswar* with a fort in the jungle. It was in Turkoā Chāur that the great battle between the Mughals and Afghāns took place, in which Dāūd Khan was defeated in 1570.

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Mr. HENRI LEBLOUX, Rue Bonaparte, Paris.
Mr. MARTINUS NIJHOF, The Hague.

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